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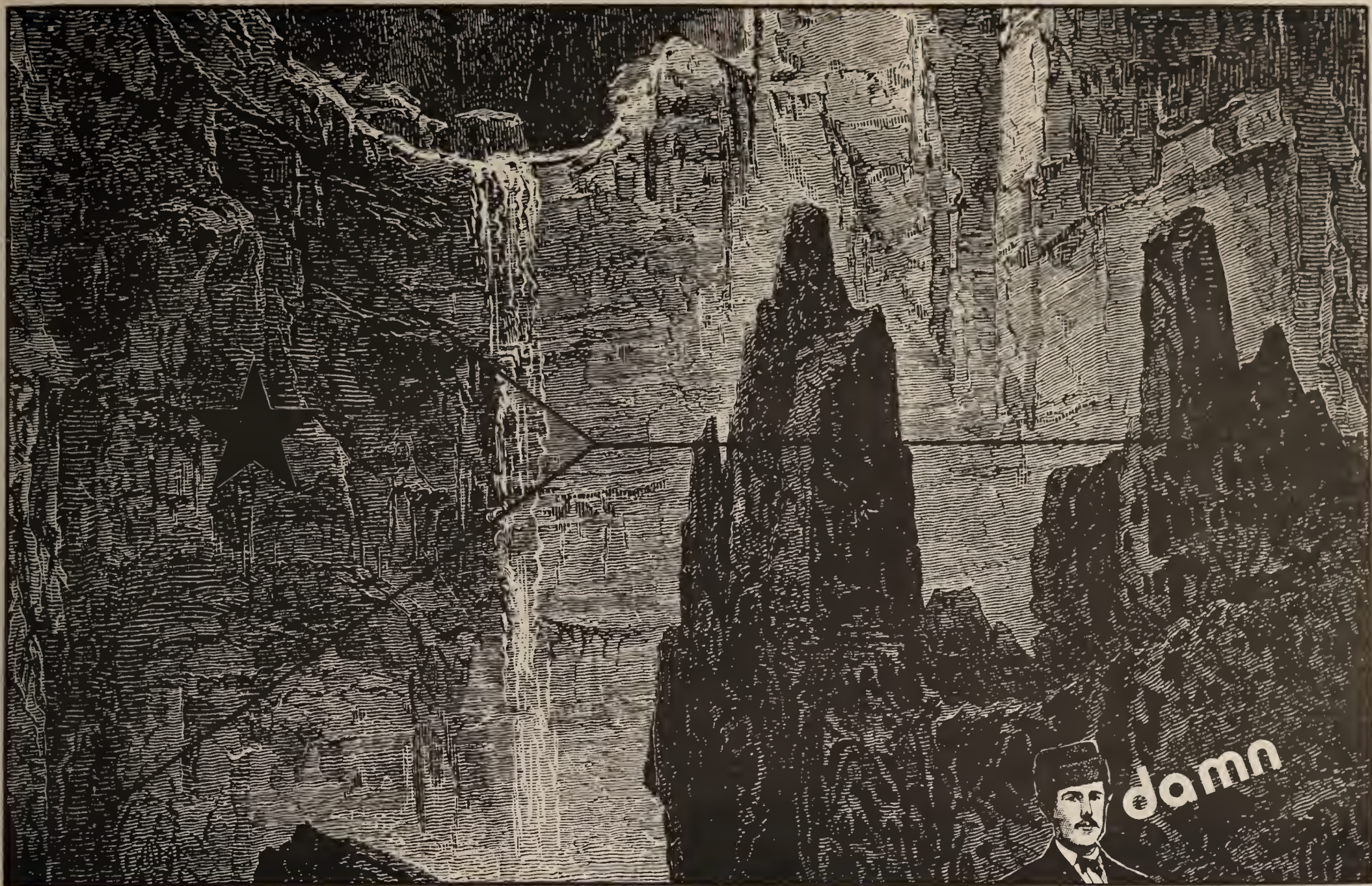
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Protest Targets

"Mother Church"



In This Issue
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BOOK SUPPLEMENT



Cursing the Darkness

Gays Under the Cuban Revolution

by Allen Young
Grey Fox Press
San Francisco, 1981
112 pp., indexed, \$5.95

Reviewed by Scott Brookie

The tempestuous courtship of gay liberation and the rest of the left is one of the saddest chapters in modern progressive political history. In the ideal scenario, the shining example of gay lib would have enticed everybody else out of the closet of sex-negative politics traditionally occupied by most of the left. This remains a pipedream, of course, and the gap between the ideal and the real is filled with some rather awful stories. One of the most pointed examples of the abuse of gay people by the left comes from Cuba, and this is the story that Allen Young has undertaken to tell.

In *Gays Under the Cuban Revolution*, Young paints a vivid picture of a climate that is frighteningly repressive of gay men, and to a lesser extent, of lesbians. Drawing on his visits to Cuba in 1969 and 1971, on government and other documents, and on interviews with visitors to and exiles from the island, Young presents ample evidence that to be gay or lesbian in Cuba is to be a target of government sanctioned — often government perpetrated — harassment, discrimination, “re-education,” imprisonment, and violence.

The book describes discrimination in education and employment: “the love letters of two lesbians were read aloud at a school assembly as the two women were expelled”; “Rafael Jordán was expelled from the University of Havana, where he had just finished graduate studies in chemical engineering at the top of his class. His high academic rank meant nothing; the fact that he was gay was grounds for expulsion . . . He was prohibited from ever working as an engineer . . . Rafael Jordán is still out of work and survives only with the aid of friends.”

The exiled Cuban poet Manuel Ballagas wrote to Young about the persecution of gay cultural workers, such as playwright Fermin Borges who “spent years cleaning toilets because he was gay,” or Virgilio Pinera, “founder of modern Cuban drama . . . (F)or 10 years until his death he was not permitted to publish. His

name was never publically mentioned until he died.”

Young’s interviewees portray Cuba’s Committees for the Defense of the Revolution (CDR) — neighborhood-level monitoring groups formed after the Bay of Pigs invasion — as a part of an elaborate social control mechanism. In an interview Young took from *Paris Match* a man named Jorge says, “The first time I went to prison it was because the police saw me wearing a dress — they had pictures of me in my dress, pictures they took through the window of my house. The Committee for the Defense of the Revolution called them in.” Of another gay man Young writes that, “each time he moved, however, a written record of his past followed him to this new block committee (CDR).”

Former prisoners, in interviews in *The Advocate* excerpted by Young, talk about the vaguely worded *ley de peligrosidad* (literally “law of dangerousness”) that was used to imprison people for up to six years per offense for “anti-social behavior.” Gay people, whose sexuality automatically made them repeat offenders, were often imprisoned indefinitely.

The book also discusses, although none too extensively, the infamous UMAPs (Military Units to Increase Production), which were essentially concentration camps for various social and political outcasts, including a considerable number of gay people. Fortunately, the camps were short-lived, probably as a result of protest within and outside of Cuba.

And lest any doubt remain that homophobic persecution has been a product of official policy, Young reprints a portion of a declaration from the First National Congress on Education and Culture held in 1971, which begins with these chilling words: “The social pathological character of homosexual deviations was recognized. It was resolved that all manifestations of homosexual deviations are to be firmly rejected and prevented from spreading.”

The situation in Cuba was bad enough for gay men and lesbians, but the response of the left in the U.S. added insult to injury. The pro-Cuba Venceremos Brigade (BV) from the U.S. is typical. In its “Policy on Gay Recruitment” (1972), gay BV members are castigated for “parading in drag in a Cuban town” or “acting in an overly sexual manner at parties.” The policy goes on to state that “given the Cuban position on homosexuality . . . we will require of gay North Americans a clear understanding of revolutionary anti-imperialist priorities and total identification with the Political Objectives of the BV. It must be understood that going

to Cuba means respecting Cuban culture.” And it must be understood that in this case “respecting Cuban culture” means condoning by silence Cuban anti-gay persecution.

“My point, I suppose,” says Young, “is to fault leftists, gay and straight, for grasping at anything to avoid forthright, angry condemnation of the persecution of gays in Cuba, and, more generally, to avoid coming to grips with the left’s historic role in reinforcing and creating antigay prejudice.”

Young has written a vitally important exposé, both of Cuban actions and of certain left attitudes. The information is disturbing, thought-provoking, and useful, but the book has a number of serious flaws in style and in argument.

First of all, the entire volume reads like an extension of the life experience of Allen Young. It’s full of distracting offhand remarks, irrelevant personal opinions and transcribed debates with himself:

“I mistrust the whole process by which North Americans make careers out of intellectual interests in distant peoples . . . Yet, this interest can be genuine, and people who excel in language skills and enjoy and appreciate foreign cultures should play a role in building international peace and understanding. I suppose I might head south again under certain circumstances. Some ambivalence is apparent here!”

Not only does this sit awkwardly in a supposedly critical work, but it lightly dismisses an important discussion: the proper role of Americans in international political movements. Young’s research is less than extensive; fully 36 of the book’s 107 pages are reprinted from other sources. An additional 18 pages comprise a chapter entitled “My Own Story,” an autobiographical odyssey that would better have been condensed and printed as a preface.

More damaging, however, is that Young works from some assumptions that are confusing, discouraging, and inaccurate. Allen Young used to be a New Leftist, used to be a member of Liberation News Service (a kind of anti-imperialist UPI, recently defunct), by his own description used to be a “Cubaphile.” Now he is understandably bitter: as a gay pro-Cuba activist aware of the anti-gay repression there, he did not raise his voice in criticism as a number of others did. Perhaps that is why now, in hindsight, he has seriously overstated his case. Young’s experience with homophobia in Cuba, and in the organized left in the U.S. seems to have led him to

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REVIEW

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REVIEW

Crimson Kisses

Sons of Harvard: Gay Men from the Class of 1967

by Toby Marotta
William Morrow
New York, 1982
\$13.50

Reviewed by Eric Rofes

Sons of Harvard is, on one level, a candid series of interviews with ten gay men who graduated from Harvard College in 1967, laced through with an informed and insightful commentary by sociologist Toby Marotta. Marotta, the author of *The Politics of Homosexuality*, a thorough documentation and analysis of early gay lib days in Manhattan, has travelled throughout the country interviewing his gay Harvard classmates and trying to understand "how homosexuals of my generation are transforming gay life." Marotta's thesis seems to be that the personal lives of these men should be able to reflect the changes that are being brought about through gay liberation.

Marotta is, in my mind, acquiring a reputation for having his books sorely mismarketed. *The Politics of Homosexuality* was marketed as *the* history of the gay liberation movement while it was, in fact, biased by a strong New York, urban focus. *Sons of Harvard*, on the other hand, is being widely publicized as interviews with gay Harvard boys while it is, in fact, a much bigger book.

One could certainly read this book to find out what it was like to be gay at Harvard in the late 60's (repressive, discouraging, frustrating) or what gay Harvard men do with their lives (get laid, pursue careers, try to fall in love, fall in love). I believe that the true value of this book, however, is in the portraits presented of a certain kind of gay man as he approaches 40. While much has been written about the stages in men's lives and the progression from youth to middle age, little attention has been given to the effect of one's homosexuality on this transition which is, I believe, quite significant. Faggots allude to it all the time when we say things like "We stay younger longer" or "Gay guys still know how to have fun," and straight folk wonder "Why are they *all* so good looking?" Few people have looked beyond the surface of our lives at the various forces which are acting our identities as we age. For this reason *Sons of Harvard* fills an important void in gay male literature.

Thus we hear gay men in their mid to late thirties discussing the important relationships in their lives (friendships, lovers, family, coworkers), the way in which their gayness interfaces with their jobs or their careers, their attitudes towards sex and gay male culture, contemporary American politics, religion & theology. These men do not represent all gay men and are, in fact, white, primarily middle class, Harvard educated men. While this may limit the scope of the book, it allows Marotta to carefully examine and analyze the specific ways in which homosexuality, homophobia, and recent political trends have affected this particular group of men.

Cursing the Darkness

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the conclusion that leftist thought is necessarily homophobic, and that leftist thought itself is responsible for the tragedy which has befallen gay people in Cuba. "I have given so much space to the antihomosexual bias of the international Communist movement," he says, "because it is my belief that the developments in Cuba are best traced to these origins. . ."

This is gratuitous redbaiting, not to mention logical gymnastics. It is also selective history: one of the first acts of the Russian Bolshevik government in 1917 was to eliminate laws against homosexuality. And, although they later reneged, the Socialist Party of Germany at the turn of the century strongly supported for many years the repeal of Germany's notorious Paragraph 175 which outlawed gay sexual acts. In both cases (and there are others), sexual liberationist movements were flourishing simultaneously with the left parties.

If the work of the gay and lesbian liberation movement has taught us anything about our oppression, it is that homophobia exists unfettered in all aspects of society until challenged by those who suffer under it, so Young shouldn't be too surprised to find it on the left. Rather than acknowledge this, he discards the powerful analytical tool that leftist critical thinking provides, throwing the baby out with the bathwater. Then, sitting in great and terrible judgment, he in effect makes the following pronouncements: (1) "You have treated the queers badly, you are our enemy," and (2) "You have treated the queers well, you are our friend."

This tendency to view things in black and white garners Young some rather strange bedfellows, for example, in the U.S. government.

"While being processed by American (INS) authorities, the more obvious (Cuban refugee) gays in the camp were questioned as to whether they were homosexual . . . Their being gay was not an obstacle to the processing, and in fact they were told that if they had any problems (from



photo: Marie Favorito

Marotta's tone, throughout the book, may be alienating to some readers. His attempt to synthesize so many diverse aspects of these men's lives and develop a thesis moves him toward an affected use of what I previously have considered to be "community comraderie." Perhaps this is best understood through an example:

We have found our voices. We have found our selves.
We have found our voices because we have found ourselves.

Now I am aware that the sociologist's job is try to assess larger trends and broader social effects from bits and pieces of people's lives. The use of the royal we, however, raises the issue of the role of the author's perspective in this book, which is decidedly ambiguous. On the one hand, a "good" sociologist usually must maintain a certain distance from his/her subjects and uses all kinds of methods and literary techniques to enforce this kind of "objectivity." Marotta does this in much of his writing, but at key places in *Sons of Harvard*, he shifts radically from the traditional sociologist's distanced view and incorporates himself clearly into the study. As if this weren't enough, Marotta's sexual attraction to some of his subjects and his personal relationships challenge the notion that distance and objectivity are important attributes of this kind of writing. Thus, *Sons of Harvard* may be discounted by traditional sociologists who insist on a rigid distance between the writer and the subject, but should be considered valuable and important writing for our ilk. For gay men to analyze

straight Cubans) the authorities would intervene."

"The question of United States immigration policy has also risen. According to the National Gay Task Force, the Carter administration, citing humanitarian grounds, admitted the gay Cubans as 'parolees.' Mere politics? Perhaps, but a good ruling nonetheless."

The U.S. government deserves no prizes for its treatment of gay non-citizens. Until 1979, gay foreigners were not allowed into the U.S. because, as the official line went, all gay people were "afflicted with a psychopathic personality." Then, hallelujah, a transformation took place (actually the result of lengthy legal challenges by gay rights groups). Now, gay men and lesbians from other countries can come to the U.S. as long as they don't make an "unsolicited, unambiguous declaration of their homosexuality." The bring-your-closet-with-you school of tourism. Young falls into the trap of comparing the U.S. government with the Cuban government *vis a vis* their treatment of gay men and lesbians, and the U.S. wins.

Young should know better. U.S. immigration policy is a wholesale political swindle, a way to manipulate the thinking of the folks who already live here. Cuban refugees are welcomed with open arms because it makes Cuba look bad. Mexicans are quietly imported to work for cheap, then deported with much fanfare about "saving American jobs." Refugees from repressive right-wing regimes are put into camps (Haitians), rounded up (Salvadoreans), and hunted near the borders with such equipment as infrared scopes (Guatemalans, Hondurans, Salvadoreans, etc.): their story is an embarrassment to the government, and the INS makes sure that it is not told.

In short, gay Cubans were admitted to the U.S. as a political expedient, because they were Cuban, not because they were gay. If the Feds picked up a few brownie points from mainstream gays, so much the better; Young, had his criteria of good and bad not been

other gay men and gay culture and attempt to be "objective" usually results in the acquisition of a heterosexual perspective which is exactly what we are trying to get away from. Our experiences and personal identities as gay men should inform and deepen our understanding of others and radical gay sociologists should insist upon this kind of investigative research.

Perhaps the finest example of how Marotta's identity as a gay man informs his sociological research and analysis is in his understanding of sexuality. Throughout *Sons of Harvard*, sex is right there, upfront and honest. Specific sexual practices which would be denigrated by many non-gay writers are not merely acknowledged and accepted but are often subtly appreciated. Marotta's men discuss their sexuality candidly throughout the book and the author usually incorporates their sex lives into his analysis of their identities in a well-integrated manner. At times Marotta reveals his personal tastes and biases (implying, for example, that tearoom sex is not very "pleasant, fulfilling and responsible.") I am impressed, however, with the author's general exhilaration for sexuality and gay male culture.

The use of the royal we may annoy many gay people. He speaks of gay men as a united block who have experienced tremendous changes through the effects of gay liberation during the past decade or so. Would this were the case. It is particularly ironic that Marotta states,

Indeed, what most makes us a new breed of gay men is less our liberation than our desire to let others know about it. It is our conviction that by being open and outspoken about our homosexuality, we can contribute to a reduction in suffering, the enhancement of social harmony, the pursuit of knowledge, the progress of sexual and sex-role liberation, and the advance of both humanism and productivity.

In my opinion, most of us in this "new breed of gay men" do *not* desire to let others know about it and are, in fact, quite reserved about sharing the information that they are gay with many people in their lives. The fact that nine of the ten men interviewed by Marotta use pseudonyms throughout the book is downplayed by the author. This points to a tendency on Marotta's part to idealize the motives and lives of many gay men and, while this might look good for the hets reading the book, it rings a bit false in faggot ears.

What Marotta has done in this book, however, is exactly what we need to encourage. It is clear from page one that Marotta has a particular political attitude that is tied to his thesis. Marotta works hard throughout the book to link politics and real human lives and, to a large extent, succeeds in a grand manner. Apolitical friends who have read the book object to what they term the "liberationist zeal" of the author. As a gay activist — and as a "son" of Harvard — I was more interested in the strong political analysis throughout the book and less fascinated by the Harvard references (Indeed, I found the pronounced love for Harvard a bit disconcerting.) Marotta's contribution to our understanding of gay men's lives as they exist in a political framework of gay liberation is essential reading for all of us.

so narrowly circumscribed by his bitterness about the left, would not have been so easily fooled.

The other troubling flaw in the book is that Young in effect renounces his years as an activist (and with them, one gathers, any sense of political struggle) at the same time as he recounts Cuban atrocities — the reader is left feeling hopeless. He talks about leaving the gay lib movement in New York in 1971, then paints a pastoral picture of his present life in rural Massachusetts. Since Young purports to speak to us as a former New Leftist and activist, the effect is unavoidably defeatist. If we're pariahs on the left, and the right already hates us, what are we to do? Place all bets on the status quo, apparently. Or to put it more bluntly, give up. If Young is going to retire from activism, he should retire his credentials as well: his voice from his self-proclaimed "retirement" comes dangerously close to Monday morning quarterbacking.

There is no sense of history or struggle here, no acknowledgement that 15 years ago, a book called *Gays Under the Cuban Revolution* would likely not have been published, no recognition that for queers in the U.S., present comforts are not only hard won, but very tenuous indeed.

The saddest part of the whole thing is that, having said "here is what happened in Cuba," Young not only fails to suggest answers to "what might we do to prevent it from happening again?," he doesn't even thing to ask the question. He has this to say about developments in Central America:

"I am opposed to right-wing dictatorships. As I write this, in fact, such dictatorships are fighting for their survival in El Salvador and Guatemala. I hope they fall, and I oppose U.S. military intervention on their behalf. But that does not mean I want to remain silent at the prospect of left-wing authoritarian regimes being installed in Central America."

Period. At that point, Young might have mentioned

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The Things Not Said

Breaking The Silences: 20th Century Poetry by Cuban Woman

Edited and Translated with Historical Introduction by Margaret Randall
Pulp Press, 1982
Box 3868 MPO
Vancouver, BC V6B 3Z3
293 pp., \$8.95

Reviewed by Juana Maria Paz

Breaking the Silences begins like this: "In an essay written in 1977, Beth Miller takes a look at a well-known volume of Mexican 'best poems' and finds the ratio of women to men represented to be 1:100 . . ." and continues "Behind these statistics are custom, tradition, mentality. Sexism." "The particular Cuban social structure and the super-structural manipulation of women within the general picture of exploiters vs. exploited merged to produce the situation inherited by the Revolution that came to power in 1959. Illiteracy throughout the country was 23.9% but among women it was 43% (rising much higher in the rural areas, where often not a single woman had even been to school.) Only 9% of the country's women were in the salaried labor force, and of those, 70,000 worked as domestic servants. We can only guess at the number of prostitutes exploited and oppressed in this playground for US Marines and business tycoons, Mafia and Crime Syndicate members. "With this kind of history it is natural that Cuban women gravitated more readily toward areas of artistic expression involving the body: gesture, song, dance, theatre, even the plastic arts have long proven acceptable fields for participation. *Voice*: the all-powerful verb in most lands and times, has been man's last stronghold, so to speak."

"By the mid-sixties, half of Cuba's graduating doctors were women. High percentages were evident in other professional fields. Women were becoming engineers, architects, chemists, and mathematicians. Women were working in the Revolutionary Armed Forces. They were slowly but steadily climbing within the ranks of the mass and political organizations and within the art world there were more than a few extraordinary women. But still there were not many women poets — at least with public recognition. But today — some fifteen years later — that situation has changed."

An interesting historical fact emerges in the introduction: "The first Cuban poem written by a woman to come down to us . . . seems to have originated as a protest document sent by Havana's women to Charles III of Spain, when the Cuban forces surrendered to the British occupation of the city (1762)." Of the poet herself, Randall tells us that "Marquesa Justiz de Santa Ana is a solitary figure — more a participant in Cuban political history than in Cuban letters as such."

Breaking the Silences is divided into three sections: Part I, *Our Living Mothers*, "older women who have basically written their important work;" Part II, *Our Time Has Come*, "poets who are mature who have found their voices, who have a large body of important work but who are still young enough to be moving with this rapidly changing society. Poets from whom one can still expect a major statement;" and Part III, *We Speak Another Language*, "contains those poets, often very young, who have been totally formed by the revolutionary ethic and the reality of present day Cuba."

I found the earlier parts of the book to include many of the things I dislike about poetry—subtle imagery, vague nature-like references, obscure meanings, and a sense of hopelessness and powerlessness about life in general.

This book was rarely specific enough for me about the everyday details of the women's lives and their responses to it. I remain profoundly ambivalent about the content and message of this book. On one hand, women in Cuba have found their voices and are breaking the silences, but what they are saying is not clear enough for me to understand the conditions of their lives or the extent of their struggle and visions.

Many of my questions remain unanswered. I wondered if any of the women are or were lesbians, if they even considered the possibility. Do they know that I exist? Would they want me to critique their work from my radical American lesbian of color perspective?

Of their own work, the poets say many things. Digdora Alonso tells us, "In my case, and I think in the majority of the cases of women who write poetry, I began with erotic verse." While Fina Garcia Marrus finds, "I've rarely been able to touch my deepest feelings in a poem, and never completely." Carilda Oliver Labra observes of the small number of women in the arts: "This 'lack of traditiun' on our part is due to one thing and one thing only: men have made the laws and we've obeyed them."

I looked for roots of radicalism in this book, for a way of celebration of woman-identified womanhood — a show of force and power. I wanted a poem to scream my pain and vision, that is why I need poetry.

I found that poem in "Introduction and Apology" by black Cuban poet Georgina Herrera:



Forgive me Western World
for transforming your laws,
for not asking permission for what I do,
for not following your ancient guideline,
for daring to hold opinions,
walk upright, abandon my tail,
refuse to recognize in the tree and its branches
the house where your christian god
would flatter me
Forgive me, all of you,
the great men of other times,
you who decided life should be divided into days,
weeks, months, years,
you who approved that fine law
"for the rich, wine;
for the poor, blows."
Forgive me this almanac
today and forever.

I speak without permission
but with rights,
and, it goes without saying, in my own way . . .

The outstanding poem of this anthology is "Black Woman" by black Cuban poet Nancy Morejón. It is a monumental testimony to the dignity and struggle of the African women who crossed these waters to become slaves of the Americas:

I can still smell the spray off the sea they made me
cross.
I don't remember the night.
Nor the sea itself could remember.
But I can't forget the first alcatraz I saw.
The clouds, high, innocent on-the-spot witnesses.
Neither have I forgotten my lost coast, nor my mother
tongue.
They brought me here and here I have lived.
And because I worked like a beast
I was born again, right here.
To how many a Mandinga epic have I turned.

I rebelled.

His Mercy purchased me in a public square.
I embroidered His Mercy's shirts and bore him a male
son.
My son had no name.
And His Mercy died at the hands of a perfect English
lord.

I roamed.

This is the land where I suffered face down and
whiplash.
Bucking her rivers.
Under her sun I planted and gathered
harvest I did not eat.
A barracón was my home.
I myself carried the stones to build it,
but I sang to the natural rhythms of this country's
birds.

I rose up.
. . . I worked much more.

I gave greater touchstone to my ancient song and
hope.
I built a world here.
. . . Now I Am. Only today do we have and make.
Nothing is lost to us.
Ours the land.
Ours the sea and sky.
Ours the magic and rage . . .

The poetry that struck me the most was the work in Part II, neither the youngest nor the oldest group. I did not find every poem to be an inspiration or a work of art, but I did find the selections to be at all times human, honest, readable, and basically unpretentious. The women never fall into the trap that men lapse into by trying to seem objective, profound, and meaningful in a way that is inaccessible to ordinary humans. The poets in this volume are real people.

Glimpses of poetry caught my attention in Part III. Soleida Rios in "Autumn Rains":

. . . I love this man and I protect him
against the autumn rains against all . . .

and Reina Maria Rodrigues in "Now, At the Hour of Our Life":

. . . A woman between pain and trust
makes ready to live.
. . . Man and cities live within her . . .

and in "Praise of Future" she says:

Of all the days of my life, I would choose that which is
not yet come . . .

This last line best describes for me the mood evoked by this anthology. I am not a student of Latin American History and the Cuban revolution. I only know that significant progress has been made in Cuba since the revolution and that serious and unanswered criticisms have been levelled against it.

The status of gay people and women seem particularly questionable from a revolutionary standpoint. Are women freer now? Are lesbians and gay men accepted into the mainstream of post-revolutionary Cuban society? The omissions in this book frighten me and cause me grave concern. What are the things Cuban women are not saying, not writing about, maybe not even acknowledging in themselves and their culture?

I emerge from *Breaking the Silences* with a sense of newness and awakening but also with a sense of great mystery. Who are these women, really? What are their secret dreams, what do they each long for in their quietest moments? What are the things they cannot have and do they wonder why?

There are uncharted waters and undeveloped themes in these poems and authors. My response to the book is that I want more, more blood and guts and tears and more specific accounts and facts, as well as more joy.

My plea to the writers of today and tomorrow: Don't hide behind the words, jump through them!



Confinements

The Sound of One Fork

by Minnie Bruce Pratt
Night Heron Press, 1981
P.O. Box 3103
West Durham Station
Durham, NC 27705
pp., \$2.00 + \$.50 postage

Reviewed by E.J. Graff

"The Sound of One Fork" is not a zen saying but the sound one hears when eating alone. My family and children are in other states, the women I love in other towns, I would rather be here than with them in the old ways but when all that's left of the sunset is the red reflection underneath the clouds, when I get up and come in to fix supper in the darkened kitchen I am often lonely for them

reads a portion of the title poem. This section is a fitting introduction to the theme and style of this book of prose poems.

These are stories of having touched and chosen to separate, and Pratt looks with warmth but without sentimentality both at her loves and her solitude. My favorite poem in the book, "My Cousin Anne," does this by taking one scene in her childhood (from the consistency of tone and background in the book I think it safe to assume that the narrator and author are the same), a scene in which her cousin "taught me/ how to eat honeysuckle," and looking at it from three subtly more distant perspectives in three progressively shorter stanzas. The first stanza simply presents the scene without straining to draw the obvious sexual parallel; the second and third, in equally simple language, remind us with striking clarity that this intimate scene is actually distant:

We were still girls then.
Years had not burned between us.
We saw only each other
and the yellow honeysuckle.

And yet, though we are reminded of those years, by leaving the final focus on the scene itself, Pratt leaves with a warm feeling for the uncomplicated love and attraction that were plainly there and plainly continue to illuminate her life because of the fact that they did exist.

This is a book without regrets, a book that looks unflinchingly on the passion and estrangement of "Romance," the rage and pain engendered in "Rape," the respect and lingering affection in "Love Poem to an Ex-Husband." Lived in the rural South, the book brings forth the landscape and habits of the place both in the narrative ("when she was sick and took her eight quarts/ of purplehull peas") and in the often used similes ("When they aggravate her she wants to pinch/ their habits off like potatobugs off the leaf.") As someone who grew up in southern Ohio and now lives lost in urban housing, I was particularly drawn to such lines as:

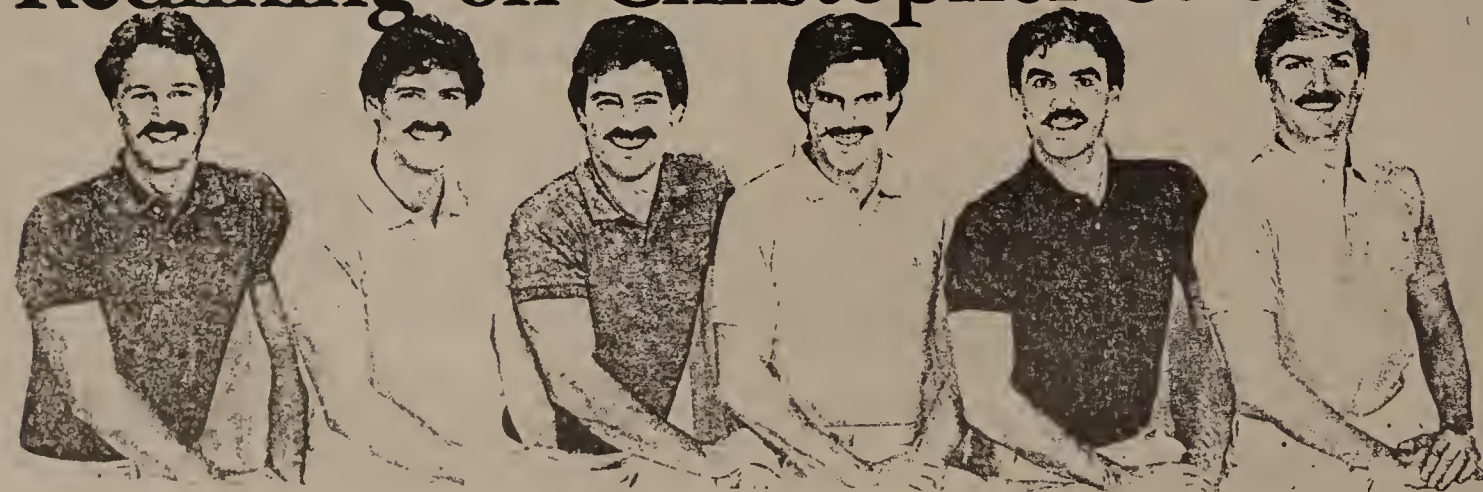
... sometimes I still stand with you
in the evening by the road
and watch the fireflies light the alders
in the dim green down beside the road.

The stories are well told, the imagery often alive. What I missed was a sense of immersion in the language itself, a feeling that the words themselves were singing, transforming moments of my life into magic. I love poetry for its sound, its rocking rhythms, the lilt and lift of even the most inobtrusive alliteration and rhyme. At this level Pratt falters.

She achieves it in places — the already quoted final stanza of "My Cousin Anne," the final stanza of "Occoneechee Mountain." Unfortunately, these instances are the exceptions rather than the rule. There are poems that meander on without any line that is truly charged, making them difficult to concentrate on. In several poems her strategy of just talking, relating a scene in simple language, fails because she doesn't seem to know when to edit the slack lines and excessive, wordy similes. Sometimes she'll open a poem with a sentence that gives me the uneasy feeling that she's going to try to illustrate a thesis — which she then does. I think every poet must have banged her head against the temptation to take that approach, a strategy that almost invariably ends by deadening the poet's ear to the direction the poem really wants to take. Among others, it hampers her most ambitious poem, "The Segregated Heart," in which she tries to link the different breakings off that have come to her from race, family, and sexuality.

This is Pratt's first full collection (single poems have appeared in various feminist periodicals), and I hope to see her work more finely tuned in the future. In the meantime, because she is an older lesbian who came out after marriage and children, because she writes from a rural working class perspective, because she speaks without rhetoric of the confinements of women's lives — and defies those confinements — *The Sound of One Fork* will surely be appreciated by many.

Redlining on Christopher Street



Aphrodisiac: Fiction from Christopher Street

Perigee Books/G.P. Putnam's Sons
New York, 1982
310 pp., \$6.95

Reviewed by Phillip Brian Harper

Christopher Street is a publication notorious for its pandering to the sensibilities of white, urbane, upperclass homosexual men. As such, it has traditionally relegated women to treatment in a few feature articles — almost novelty status. Gay people of color are non-existent in its pages. Thus, a black faggot of insignificant means must look suspiciously upon the prospect of reviewing a *CS* anthology; one expects to be disappointed.

As it turns out, the stories in *Aphrodisiac* live up to *CS* tradition while still testing artistic boundaries, as good fiction should. They represent but a segment of gay fiction — that reflecting the tastes of the intended *CS* audience.

We cannot overlook the offensive absence of a strong minority voice in the collection, nor even the more offensive racial typing that is displayed. (One story refers to the myth of the black penis being the same size

erect as it is when flaccid.) But, as in all facets of our bigoted society, one works for acknowledgment and rectification of the problem while trying to cull something of worth from what is available. And there is some worth in the fiction under question.

The most successful pieces in *Aphrodisiac* are those with sharply defined characters. The short story form demands such personages; there is little time or space for character development. Works such as Noel Ryan's "Wild Figs," "Champion" by Robert Emmett Long and "How She Lost It" by Fran Ross best display this winning characteristic. The title story by Christopher Bram comes close, but ends short of satisfying the reader's interest.

Characters make a story move, and the stronger a character, the more sure the action. This is why Fran Ross is so successful with the depiction of her heroine, Maggie Wallace. Maggie, a lesbian at the end of an affair, wants to have sex with a man to see what it is like. Her sense of self worth and her humor pull the reader to her side as she searches for a willing candidate, and finally finds him in an old high school friend. The story is funny and would be charming but for evident race and class bias. The aforementioned penis line appears in this piece, as well as a remark that betrays Maggie's (Ross's?) class prejudice. In a taxi on her way to the rendezvous, Maggie is quizzed by the cabbie. "The curiosity of hirelings annoys" her apparently as much as

the driver's sexism.

"Wild Figs" is remarkable for its success in defining three strong characters in fifteen pages. The unapologetic faggot from the midwest, his devout Irish Catholic brother who loathes the sinful lifestyle, the dying mother who loves them both and exudes strength until the end: They interact in such distinct ways as to draw in the reader from the beginning.

"Champion" manages to do the same as the high school swim champ is courted and won by the dashing young college student. The swimmer's father and surrogate coach is disturbed by the relationship not for what it is, but for its effect on his son's athletic drive.

Christopher Bram's story has the happily married man fall in love with a seemingly asexual old friend. In the end, the friend becomes not lover, actually, but a catalyst for communion between husband and wife.

These selections make use of emotion and humor in the treatment of some basic gay and lesbian themes. The issues they raise are made common and immediate and interesting enough to hold our attention.

The longer or less defined pieces do not fare as well, are not as compelling. Edmund White's "First Love," "Two Weekends" by Robert S. Ryan, and Ann Wadsworth's vaguely surreal "Those Who Are Dreaming" fall flat in places. All suffer from blurry characterizations that confuse rather than intrigue. Similarly, excerpts from two longer works, Kate Millett's "Sita" and "Love Lifted Me," from *Who Was That Masked Woman* by Noretta Koertge, fade when extracted from their book-length sources. Too ineffectual to be offensive, the pieces merely serve as filler, obligatory words from the more established gay writers.

The rest of the collection runs the gamut from mildly entertaining through boring to outrageous. Andrew Holleran and George Whitman give voice to the more mindless character types, fagging away the summer at Fire Island, incessantly dropping bitchy one-liners. Whitmore's piece attempts to satirize style queens and decadent Island life, but trips over its own language and ends up being nothing but a parody of itself. Holleran's "Nipples" is not as ambitious, and so succeeds somewhat in portraying life at the Pines.

Contributions by Felice Picano, Tennessee Williams and Jane Rule are all well written and somewhat interesting, but seem to be merely character sketches for

Continued on page 7

Artistic Growth

Braided Lives

by Marge Piercy
Summit Books
New York, 1982
443 pp., \$15.50

Reviewed by Maida Tilchen

Marge Piercy's new novel is now here, and it's definitely one of her best. The story of Jill Stewart, a working-class half-Jewish woman going to college at Ann Arbor in the early 1950s, it covers a variety of fascinating topics and characters, all of them relevant today. The plot is suspense-filled, the style both highly readable and intensely poetic, as both Jill's experience of life and Piercy's development as a poet/novelist and feminist activist are revealed.

Reviewing *Braided Lives* is like reviewing several novels, several poems, an autobiography, a docudrama, a soap opera, a feminist epic, and a pile of political pamphlets, all at the same time. Piercy offers her own wonderful self-assessment of her work when she describes her college English class, circa 1952:

"Something about me annoys my professors in the department of English, even when I am unpolitical and trying to please. I am the wrong sex, wrong class, wrong ethnic mixture, wrong size, wrong volume level. Even when they give me A's, they tend to be sarcastic and curt. Perhaps they suspect years in advance what I am going to do — write what they will never admire but will have to endure years of students who do. All time is an illusion: as I sit in his seminar my professor is punishing me for how annoying he will find my work in twenty years." (p. 319)

Piercy is a strange mass of contradictions for lesbian feminists. I believe she is the most man-hating feminist writer of the second wave, with her chronic, accumulative and thoroughly bleak pictures of women attempting to have worthwhile heterosexual relationships. Not that it necessarily runs hand-in-hand, she never presents lesbians in a way satisfactory to many lesbian feminists. Many lesbians with whom I've discussed Piercy express anger at her unflattering presentations of lesbians, although they will concede that some of her lesbian characters are outstanding, such as Beth and Wanda in *Small Changes*. Piercy's women do have a recurrent problem of being in love with unattainable straight women, as in Leslie's infatuation for 14-year-old Honoré in *The High Cost of Living*, and now Jill's love for her unrelentingly straight cousin Donna in *Braided Lives*. In the new book, Piercy does show that Jill has experimented in her childhood, and that she recognizes the sexual aspects of her feelings for women. Having known many women who have strong, emotional relationships to women, yet who seek their sexual satisfaction from what seems to be a futile quest for a feminist and worthy man, I was interested to read Piercy's attempt to show the complex emotional dilemma of a woman in this situation. There's a somewhat facile excuse on p. 435, when a friend questions Jill's feelings for her friends. Jill replies:

"Stephanie, half the time you don't believe in this business of women being friends. I guess that's all I believe in: friends of one sort or another. Almost always there's some sex in it but it's only item among many . . ."



(Stephanie:) "I used to wonder if you hadn't ever gotten it on with Donna."

"Were we lovers? No. Only once when I was thirteen. Never since. She was afraid of it."

"You sound as if you were sorry you didn't."

"It's minor among my sorrows. But yes, I regret being scared out of my love."

Reading *Braided Lives*, I couldn't help but notice that Jill always puts all the blame for the problems and failures of her relationships on her male partners. Usually they deserve this, but we're only getting Jill's side of the story. It makes me wonder if Jill avoids lesbian relationships because she would have to take more responsibility for her part of maintaining the couple, and for her role in causing its dissolution. One never finds in Piercy's writing a "marriage of equals," which is perhaps why some readers find her supporting characters flat compared to the strong main characters.

Two main subjects emerge in this book — one is class, particularly as it is experienced by Jews, and the other is abortion. The writing on abortion is comprehensive, chilling, and compelling. Piercy takes us through what seems to be every type of pregnancy-related disaster: from the expensive, "safe," illegal abortion to the ultimate woman's nightmare — a self-induced abortion done while hiding in the attic from one's father, assisted only by one's enraged mother. The novel is set in the early 1950s, but with the recent cut of government-funded abortions, and the threat to end legalized abortions for those who can afford them, Piercy's horror stories may again become the truth of many women's lives. The pregnancy and abortion scenes in the book do get melodramatic, but the constant heroism of women in aiding each other makes the material much more than a recounting of anatomy-as-destiny. I plan to recommend this book to anyone who tries to argue against legalized abortion.

In earlier Piercy books, characters such as Miriam in *Small Changes* have been clearly influenced by being Jewish, but *Braided Lives* takes this much further. Piercy repeatedly contrasts the demeanor of Jews and Christians, showing how Jews are different, and celebrating that difference. She also emphasizes class differences among Jews, a topic which has been barely discussed or acknowledged by Jews. As in the following

ceived more than a faint nod from those in charge at Literary Headquarters. They are too far afield to suit the average reader and too much like eccentric relatives to join Shakespeare and Co. as fit subjects for college English.

But the cult of Personality is ravenous for new delights, and no people are more likely to be sacrificed to this strange religion than artists whose shadowy reputations have somehow refused to die. These women, in limbo between Lethe and the gossip column, did not receive much notice in their lifetimes. Now they tantalize because they are irretrievable. Certainly too, their exploration of sexually taboo or hazy areas has added to their allure. For these reasons, major publishing houses brought out full-length studies of semi-knowns Jane Bowles and Hilda Doolittle.

Because aficionados of such writers can scrape together so few facts about their existence, books that promise to give substance to their "ghosts" are avidly awaited. Sadly, Janice Robinson's *H.D.* does not illuminate her subject with much skill or understanding.

Hilda Doolittle was born in Pennsylvania in 1886 to a Moravian mother and a father who for years directed the Flower Astronomical Observatory of the University of Pennsylvania. As an adolescent she had a well publicized romance with Ezra Pound and a little acknowledged, hysterical crush on her female friend, Frances Gregg (see H.D.'s recently published novel about this period, *Hermione*). Robinson interprets this crush merely as Hilda transferring some of her "idealistic feelings for her mother to her friend."

But Hilda was soon to be launched on her career as the leading poet of the Imagist movement, which flourished in England just before and during World War I. Ezra Pound coined the term Imagism to fit his theories of what poetry should be, and dubbed Hilda (whom he had lured to England with false promises of marriage) "H.D., Imagist." Pound was instrumental in creating an audience for H.D. and others of their circle. An "imagist" anthology edited by Pound included work by

passage, Piercy's portrayal of Jews is not any more romanticized than her depictions of lesbians. She writes what she sees, and in her writing I see Jews I have known, and truth about life as I need to find it in art. In this passage, Jill's college boyfriend has taken her home to meet his mother and aunt. Middle-class Jews who run their home in a courtly Victorian manner they have presumably copied from Christian America, they quickly offend Jill:

"Jill," Aunt Ban repeats, "an unusual name these days. So English. Is that a name in your father's family?"

"No. My Aunt Riva — my mother's sister — was in vaudeville —"

"Vaudeville?" Mrs. Loesser repeats.

. . . Did I say she worked in a whorehouse? What's with these people? All the Jews of my childhood were in show business, politics, the unions or in trouble . . . Aunt Riva is generous with the whole bedraggled family when she's got anything to be generous with. I have known Jews who were down and out and Jews who were flush, but never any who really thought they were or ought to be respectable like this. It occurs to me that my stereotypes are taking a beating today." (p. 143)

Piercy's style in *Braided Lives* is a very cinematic one, incorporating a lot of dialogue, plot twists, suspense, flashbacks and flashforwards. *Braided Lives* would make a wonderful movie, although I don't think "the boys" could stand to watch the violence of the illegal abortions. Looking back on Piercy's earlier novels, it is wonderful to see the evolution of her own self as hero. In her early novel *Dance the Eagle to Sleep*, the protagonist is a blonde, handsome teen-age rock star. Although a novel, *Braided Lives* is clearly intended to be taken as autobiographical, and its viewpoint of a working-class, unusual-looking half-Jewish woman from Detroit in the early 1950s shows the emergence of the author at last. Contemplating the artistic growth that took Piercy from her main character in *Dance* . . . to Jill makes me envious. Also, when I contrast Piercy's work to the deluge of self-hate by Jewish male writers which has characterized Jewish fiction in America, I wish that by reading Piercy all the Portnoys and their incalculable damage to Jewish culture could be neutralized. I especially liked Piercy's comment in *Braided Lives* about one Jewish author who has gone in quite a different direction. She recalls seeing Allen Ginsberg speak in the 1950s:

"The last reader is Allen Ginsberg, thin and clean-shaven. He wears a plaid lumberjack shirt and radiates gentleness, patience, an almost motherly caring. I like him, although I recognize whenever he mentions women in his poems, it is with a casual and unexamined disgust. The subject matter is not the hook that snares my vitals . . . The mysticism bores me. But certain poems cause me to sit bolt upright, breathe rapidly and experience the lifting of iron bars from my brain."

The meter moves me. I begin to think critically about what I've been taught about prosody. I begin to wonder about an English education for an American poet. The conversion experience, the sense of fire descending, strikes because I realize as I listen that it is possible to write from the whole entire living self. My self. It is possible to dare to write poems starting immediately tomorrow morning about what I care most for.

. . . My professors droned of the universal in college, but they seemed to mean only notions, emotions, interests common to white men with money. I carry hope, born from a man who proclaims himself proudly Jew and queer, that I can write out of me, that I do not have to pretend to be an English gentleman to create."

D. H. Lawrence, James Joyce, Amy Lowell, Richard Aldington, William Carlos Williams and Ford Madox Ford. However, despite the glamor of this early association with better known writers, H.D.'s contemporary reputation rests more squarely on her later poetry, in particular the war poems, *Trilogy* and *Helen in Egypt*.

While there are new details and photographs to be relished in *H.D.*, this has more to do with the previous lack of published material than with Robinson's thoroughness. *H.D.* is a mediocre biography primarily because the author pays scant attention to particulars. There are great holes in this book and great overworked patches. In the absence of a standard "Life," Robinson's primary duty should be to fully document how H.D. chose to live out her years. Yet Robinson has unearthed next to nothing about Hilda's childhood, her five brothers, her schooling or friends. Nor is there much in the way of anecdotes, although these can often be usefully interpreted as glosses upon character. The biography only gains momentum with the entrance of Ezra Pound, and the start of H.D.'s residence in London.

Robinson reasonably treats H.D.'s ill-fated marriage to Richard Aldington in 1913, suggesting reasons why the marriage took place and why it failed. At this point, however, Robinson pounces upon a presumed affair between H.D. and D.H. Lawrence and all else becomes colored, or rather muddled, by the author's obsession with this one relationship. Robinson maintains that "the story that is told in *Lady Chatterley's Lover* is essentially the story of H.D.'s life from 1914 to 1918." This may be so: nonetheless it seems rash to interpret H.D. as if these four years were everything, and the rest of her life a mirror held up to them. Before painting H.D.'s life after the war as lackluster or unimportant, more details of her movements and major occupations must be given, including some sense of her daily life in Switzerland, where she lived from 1922

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A Faint Nod

H.D.: The Life and Work of an American Poet

by Janice S. Robinson
Houghton Mifflin
Boston, 1982
490 pp., \$17.95

Reviewed by Robyn Fizz

Hilda Doolittle (H.D.), like Djuna Barnes, Jane Bowles, Violette Leduc, Natalie Barney and Carson McCullers, among others, has acquired a name among lesbian readers as if by osmosis. These writers have achieved followings without having re-

Untying the Knots

Father-Daughter Incest

by Judith Lewis Herman, with Lisa Hirschman
Harvard University Press, 1982
Cambridge, Massachusetts
pp., \$15.95

Reviewed by Vicki Shanamary

It is both appropriate and difficult for me as an incest victim/survivor to review a book on incest. I don't read books on incest objectively. I devour them, looking for myself, for clues, answers. At my bedside there are four or five books on incest, some read, some not. I surround myself with the incest, hoping that if I read enough, share enough, cry enough, keep at it enough, I can untie the knots in which it has left me and heal myself. It is not an easy process.

Finding reflections of oneself in books and articles is an important part of the incest journey. Naming the act. Knowing that you are not alone. Understanding its epidemic proportions. Breaking through the isolation. Validating the pain. Making the connections.

Until fairly recently, there was very little to read that was not written from a male bias which blamed the "collusive" mother and the "seductive" daughter more than the perpetrator, and then claimed that anyway it didn't really do much harm to the child.

In the past ten years, as the women's liberation movement has opened up discussion and action on issues of sexuality, violence against women, and the family, books on incest written from a feminist perspective have begun to appear. Judith Herman's *Father-Daughter Incest* is such a book.

The feminist perspective does not make the reading any less fearsome. As victim/survivors we are opening up secret places, tearing down the denial which has been the main coping mechanism for most of us. A friend, another incest victim/survivor, wrote to me: "I have 2-4 pages left of Herman's book. I am actually trembling and unable to read any more . . . I have two pages left in Herman. I can't read them for the restless anxiety they create in me."

But the reading is also liberating, validating, relieving, life-giving.

As I read *Father-Daughter Incest* I lined the pages with notes. *This made me cry. This wasn't true for me. This makes me remember when.* . . . It was relief to read a book which lays the responsibility for incest squarely at the feet of the perpetrator (in most cases the father). It was a relief to read a book which places incest in an analysis of patriarchy which "confirms that incest represents a common pattern of traditional female socialization carried to a pathological extreme." It was a relief to read a book which defined incest as an abuse of power, not simply a sexual act or the usual "fornication between relatives": incest is "any sexual relationship between a child and an adult in a position of paternal authority" and encompasses "any physical contact that had to be kept a secret." It was a relief to read a book which stated that incest is a trauma which leaves profound emotional and sexual scars on the victim, affecting her self-esteem and ability to have intimate relationships throughout her life. It was a relief to read a book in which restoring the father to his position within the family is not the be-all and end-all; rather the "restoration of the mother-daughter bond is the most meaningful index of family rehabilitation." It was a relief to read a book in which breaking the secrecy around incest, whether it be at the time of occurrence or years later, is encouraged as a healthy step: " . . . the confrontation can be an important milestone in the patient's mastery of the incest trauma."

Judith Herman, the Psychiatric Director of the Women's Mental Health Collective in Somerville, Massachusetts, wrote *Father-Daughter Incest* in conjunction with her colleague, Lisa Hirschman. Neither of these women is an incest victim/survivor, but both were affected deeply by the overwhelming number of their women clients who were victim/survivors and were still suffering profoundly in their adult lives.

Much of the discussion of the experience and legacy of incest was taken from interviews with forty women with

incest hystories, who shared their life stories with Judith and Lisa. Most were in their 20s and 30s; most married, some divorced; half with children; half working class, half middle class; all outpatients in psychotherapy.

Father-Daughter Incest is packed with information. People will gravitate toward different parts of the book, depending on their relationship to incest, and at what point in their hystories they are reading the book.

For one incest/survivor who has been in a support group for the past year, it was important to read the positive description of the healing powers of these self-help groups. However, she was dissatisfied with what she felt was the dismissal of the impact of brother-sister incest, as that was a key part of her incest trauma. Another friend, who was never actually physically touched, would see herself in the chapter on "Seductive Fathers and Their Families," finding some clarity in the knowledge that incest is a continuum, and sexual inuendo between fathers and daughters can scar, as much as overt sexual contact.

For myself, the most charged part of the book came in the chapter on "Remedies for Victims" — ways to heal myself as an adult survivor. I found it hard to get deeply involved in the several chapters which deal with the courts and police and social workers, although I think they would be particularly helpful for those people who have to move through those systems. I also found that the clinical, almost academic mode in which most of the book was written, distanced me from the book at times.

I always hope for any feminist analysis to deal equally with lesbians and heterosexual women, with white women and women of color. It so rarely happens. This is one of the weak points of *Father-Daughter Incest*. In a decision I found odd, only white women were interviewed for incest hystories, "in order to avoid even the possibility that the information gathered might be used to fuel idle speculation about racial differences."

The authors do clearly acknowledge the contributions that black women have made to a public understanding of incest. However in excluding them from the survey section, I think they played into the invisibility which is so painful for those of us who live on the fringes of American culture, denying the victim/survivors who are

for everyone. Better to further dialogue with gay people in those countries aimed at encouraging autonomous organizations there, at building lesbian and gay pride.

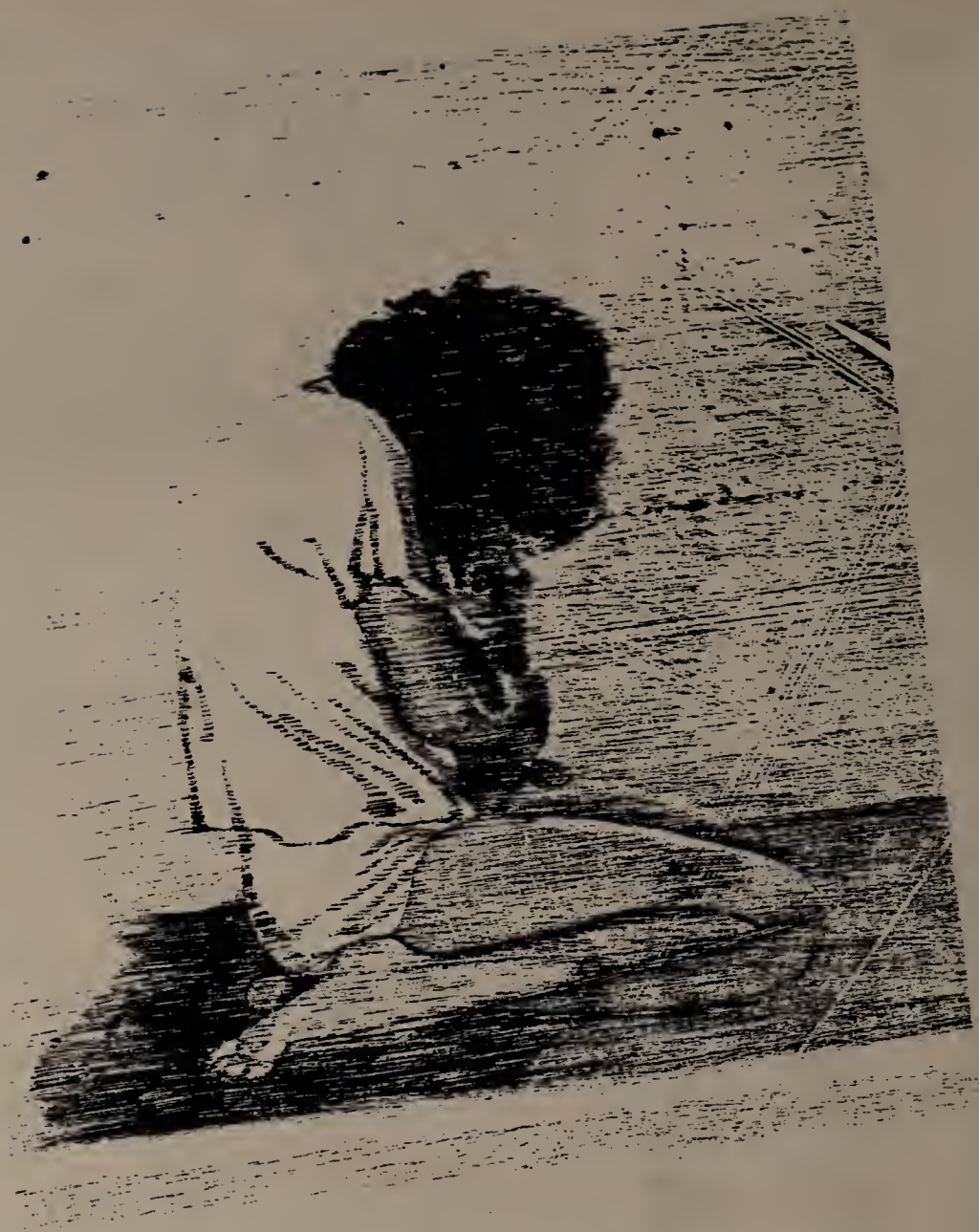
I am reminded of the agonized yet hopeful remarks of Ricardo Lorenzo and Héctor Anabitarte, gay leftist Argentínians living officially in exile in Spain, in an interview with Steve Forgione:

Ricardo: (T)he Argentine left still holds onto their phallic fantasies. These are clearly aspects of their failure and we mince no words in stating our denunciation and criticism of them.

Ricardo: In spite of all this, you're not bitter to the point of cynicism?

Steve: In spite of all this, you're not bitter to the point of cynicism or despair?

Héctor: No, we're still out there trying to push ahead. It's just that now we know better where we stand and what we'll have to do.



left out the images of themselves that are needed to heal.

Lesbians, while not totally absent, were not well represented. Most victim/survivors were described as having difficulty developing positive relationships with other women. Two of the interviewees were said to have developed a *confirmed* lesbian identity but that a "small minority . . . *experimented* with lesbian relationships." The italics are mine because the words feel belittling to me. It was, however, stated positively that the lesbians "believed . . . that in developing a lesbian identity, they had to some degree mastered their childhood traumas and achieved a healthier and more rewarding personal life than would otherwise have been possible." I felt totally excluded from the final discussion on the transformation of the family, in which gay or lesbian parents with children were completely ignored. In general, I wanted a more radical vision of the transformation of the family and society.

Clearly, incest victim/survivors, including women of color and lesbians, will have to learn to speak for them/our/selves. There is beginning to be a body of literature exploring the incest experiences of lesbians. Much of the incest victim/survivor culture that is developing in the lesbian community is oral and appears primarily in the form of support groups. Lovers of incest victim/survivors have also met in several cities, to explore how it has affected both partners in a relationship, much in the same way that lovers and children of alcoholics meet together in Al-Anon.

Father-Daughter Incest is a book I would recommend to anyone wanting to come to grips with the incest trauma. It is the kind of book that could make a real difference in the way a woman approaching her incest for the first time views herself.

I would like to thank Claire, my incest buddy, for her help with this review, the women in my incest class and the growing community of incest/survivors who are beginning to gather and speak out, and all the people in my life who over the years have listened to me with caring and helped me in this long healing process. I hope this review particularly reaches women who are saying the word out loud for the first time and can be helpful to them.

Cursing the Darkness

Continued from page 6

that the Nicaraguan Consulate in San Francisco sent congratulations to the Third World gay caucus in Washington, D.C. Or that isolated anti-gay purges attempted by some conservative officers of the present Sandinista government were successfully resisted and put down by others in the government. Or that active, vocal, and highly visible groups like Grupo Lambda, Oikabeth, and Lesbianas Socialistas represent an autonomous lesbian/gay presence working with the left in Mexico. Or that queers in the U.S. have been prominent in solidarity work with Central America.

None of this is to say that the conditions which fostered the persecution of gay people in Cuba have been — or are anywhere near being — eliminated in Latin America. But, as the expression goes, better to light a single candle than to curse the darkness. Better to provide critical support to progressive social movements in Latin America to ensure that they represent progress

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Nod

Continued from page 5
until her death.

To be fair, H.D. contributed somewhat to difficulties in assembling a complete biography by keeping many facts of her private life secret. In 1919, she gave birth to a daughter, Perdita, whose paternity to this day remains in question. Still, it is difficult to imagine a biography in which a mother's relationship with her only child is discussed so briefly that it never becomes clear whether they lived together continuously, or even what surname the child was given.

Robinson's H.D. lacks definition until she blossoms through her psychoanalytic sessions (1933-34) with Freud. Excerpts from H.D.'s letters make clear that she was excited by these sessions and found them self-revelatory. But while intrigued by Freud's notions of penis envy and mother fixation, she refused to subscribe to his sexist notions regarding relations between the sexes and the proper sphere for women. While these sessions with Freud may have allowed H.D. to come to grips with her past, it is not clear from Robinson's book just how H.D. perceived herself after the war years but before her work with Freud. In a word, Robinson has given short shrift to H.D.'s long-term relationship with Winifred Ellerman (who preferred to be known as Bryher).

Bryher, daughter of the extremely wealthy Sir John Ellerman, is today remembered for historical novels such as *The Fourteenth of October*. She came to H.D.'s financial and emotional rescue at the time of Perdita's

birth, when H.D. was ill with double pneumonia and had been abandoned by Aldington, Lawrence, Pound and composer Cecil Gray. Throughout the 1920's H.D. lived and traveled with Bryher. Robinson states that "for a time the relationship took an active physical turn, and Bryher's emotional involvement could be accurately described as an extreme form of possessiveness." She does not cite specific sources for this comment, but continually downplays the lesbian aspect of their relationship. Robinson also hints that H.D.'s continuing loyalty to Bryher was based on the security she could reap for her daughter, adopted by Bryher in 1927. Yet H.D. and Bryher remained lifelong friends even after H.D. decided, toward the close of World War II, "that the time had come for her and Bryher to go their separate ways."

In a very odd paragraph regarding this point in time, Robinson speaks of Bryher kidnapping and forcibly hospitalizing H.D. for a "nervous breakdown" (Robinson's quotation marks). Having implied that Bryher was so unwilling to let H.D. go that she subjected H.D. to a regime of drugs and "shock treatment," Robinson then goes on to suggest psychological reasons for an actual breakdown on H.D.'s part, including the trauma of World War II, the memories it had stirred of the first World War, and H.D.'s break with a well-known psychic, Hugh Dowding. Surely, as a biographer, Robinson cannot have it both ways: either the

breakdown was real and Bryher did what she thought necessary, or Bryher was a tyrant, without scruple.

We come away from this biography with little sense of H.D.'s milieu, of her psyche, or of her relation to her art. Lacking this sense, we are at a loss to interpret her.

If, as the author suggests, the key to H.D. is to be found primarily in her autobiographical writings, then once again Robinson has failed to pull together a cohesive picture of what is to be found there. According to Robinson, Lawrence is to be glimpsed almost everywhere, either as a character, a symbol of spiritual or sexual enlightenment, or as a literary influence. But even were this perspective fully accurate, the author's literary insights are marred by her penchant for the non sequitur and the painfully obvious:

In the meeting of Helen and Achilles, immortality dissolved into vulnerability — love. It was really Lawrence's mother's fault: H.D. was not the first woman he had ever loved. In the context of *Helen in Egypt*, Achilles' heel is also an image of the phallus.

Or,

To become the Virgin is to change one's point of location in relation to perceived realities.

Robinson is currently editing H.D.'s collected letters. Perhaps H.D. will come clearer in such a volume. We out here on the fringe await the Letters avidly, but with strong reservations about what Robinson will next deem worthy to include, or ignore.

Redlining

Continued from page 4

what should be much longer works. Rule's "In the Attic of the House," especially, is sensitive and touching in its characterizations. The tough old closeted dyke in the story is male identified and bitter with rage at the legacy her dead lover has left. We wish that we could know more of her. In the same way, the four remaining authors are all on the verge of producing fine work; one merely wishes they'd flesh it out a bit.

Aphrodisiac, in its limited way, is refreshing because it contains some good stories, and because it confirms the existence of gay fiction. Ned Rorem's cover blurb

credits the book with dispelling the concept of "gay sensibility." At the same time, though, the volume acknowledges the existence of gay experience and its links to the mainstream. The danger that *Christopher Street* has always courted is in trading mainstream acceptance for an accurate gay picture. Fine writing and a slick cover photograph will not offset the lack of race and class consciousness. And though writers may like to believe that they are responsible only to their work, they must acknowledge the power of their work to transform as well as record our mundane reality.

With *Christopher Street*, though, it is not so much writers, but editors who shape what the readership will get. One story cannot be responsible for reflecting the detail of a whole culture. A magazine committed to affirming gay literature must recognize the breadth of experience behind it. One hopes that *Christopher Street* will come to realize this, and start to tap the supply of non-white gay writers. Till then, CS will be the domain of the gentry, and others will find alternate ways of making themselves heard.

LESBIANS & GAY MEN: IF YOU'RE LOOKING FOR

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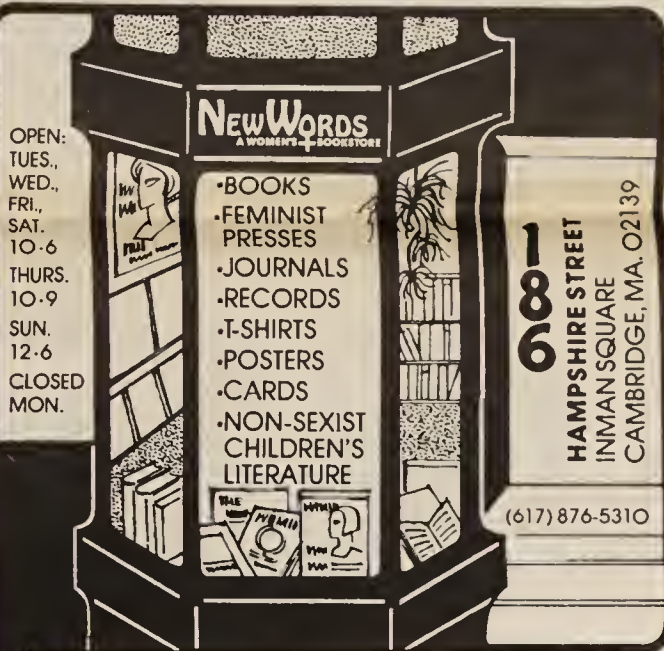
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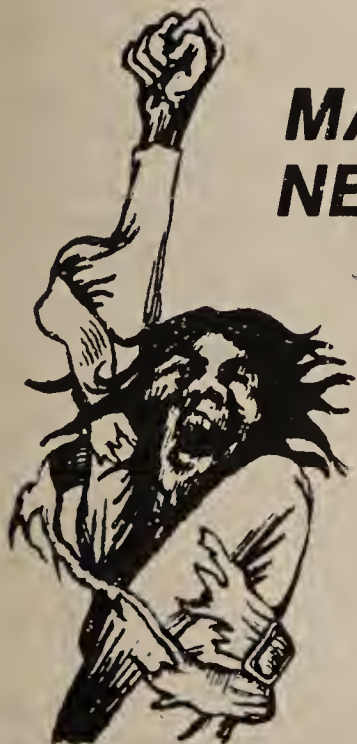
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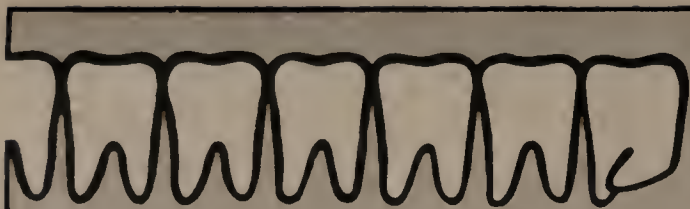
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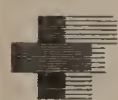
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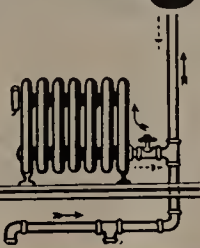
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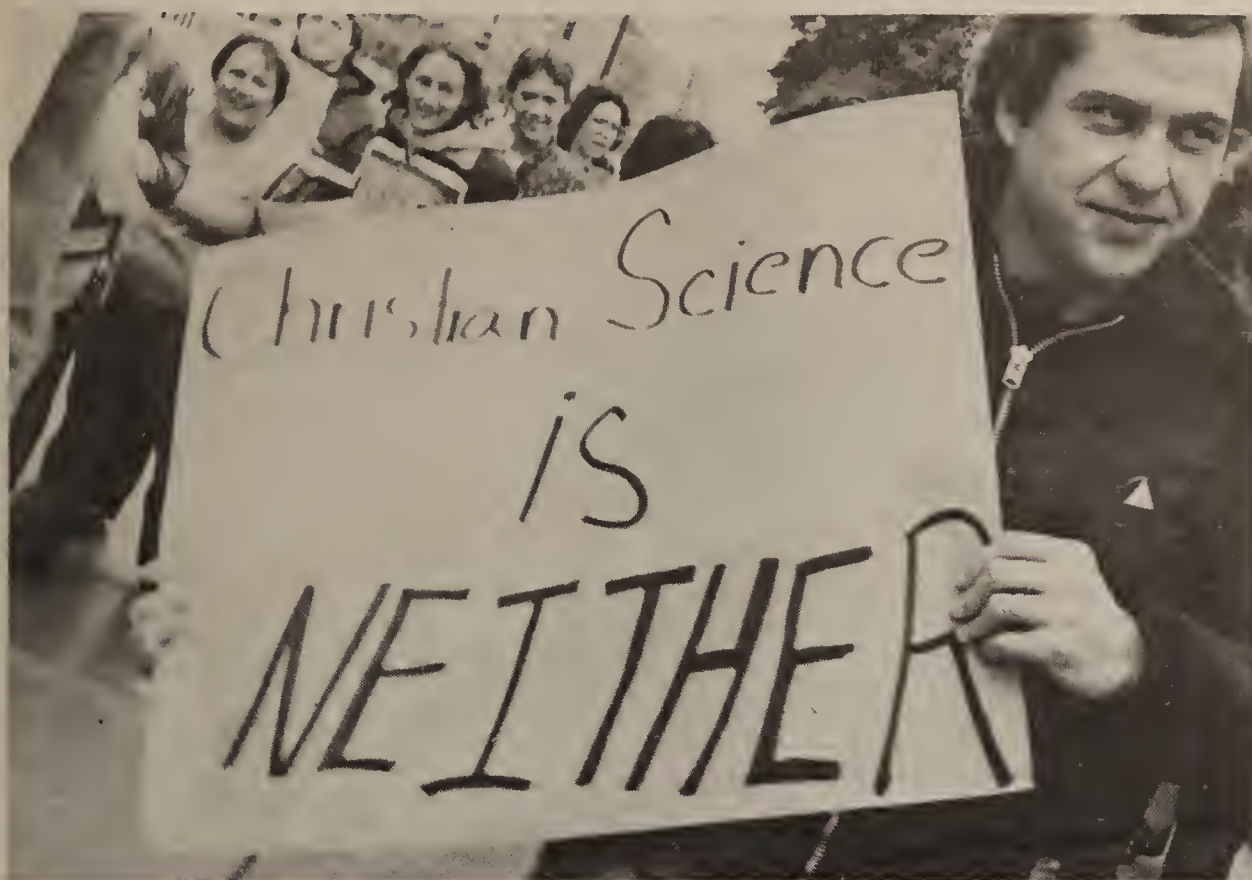
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June 19, 1982



Phingers

Demonstration Staged At Church Headquarters

By Jil Clark

BOSTON—Shouting "Stop the witchhunt," about 50 people marched through the grounds of the world headquarters of the Church of Christ Scientist on Monday, June 7.

The demonstrators, most of them lesbians, were protesting the firing of a lesbian journalist and a gay male executive from the center this winter (see *GCN*, Vol. 9, Nos. 34 and 36).

Chris Madsen, 30, had just completed seven and a half years of service to the *Christian Science Monitor* when she was fired in January because of her attitude toward her lesbianism; she did not want to heal herself of it.

Jim Ogan, 36, worked for the church for nine years. At the time of his firing in March, he was handling millions of dollars of church funds annually in his capacity as business and cost analysis supervisor for the Buildings and Grounds Division. Ogan was fired because he lied, according to a memo written by Dale Lang, the manager of Buildings and Grounds Division. Ogan had said he had talked to his spiritual advisor about his association with gays in a theatre group when in fact he had not. Ogan maintains he was fired because church officials believed he was gay.

Madsen and Ogan are the first gay employees fired by the church to protest the institution's treatment of homosexuals. The church has vociferously condemned homosexuals for 15 years and has fired many lesbian and gay male employees recently, according to members of Gay Christian Scientists/Boston, the organizers of the rally.

In the cold drizzle, protestors carried signs demanding justice and job security for lesbian and gay male employees of the church. They leafleted hundreds of the 8000 rank-and-file church members who had come from around the globe to attend the annual meeting at the Mother Church last week. Reporters from most of the major television and radio stations were at the scene. Their coverage of the demonstration was "sympathetic to us," said Madsen.

"We held the rally in hopes of getting publicity to put more pressure on the Board of Directors to change their policy regarding gays in the church," she said. "We chose this date specifically so we'd get the word out to Christian Scientists at the annual meeting about the fact that the Mother Church is firing competent, loyal employees for no good reason. I have faith in the ability of Christian Scientists to think independently."

However, most of the church members leafleted on the grounds were unreceptive to the leafletters and a few were hostile. "Ignorance makes you do this," said one elderly woman. "Yes, I know why you're here and you shouldn't be," said another church member. And Madsen herself reported that she and three other Christian Scientists who attended that day's meeting wearing pink triangle buttons were ostracized by other conferees.

Madsen believes she belongs in the Christian Science Church. "Believe me, I've thought a lot about Christian Science and lesbianism and whether the two are incompatible; they are not."

Mary Baker Eddy, founder of the sect, does not condemn homosexuality, members of Gay Christian Scientists explained in one of the leaflets distributed at the demonstration.

"In fact," they state in the leaflet, "some of the articles in the Christian Science periodical condemning homosexuality rely on biblical quotations specifically repudiated by Mrs. Eddy. . . . The other passages have been soundly discredited by Bible scholars and shown to be either mistranslations or based on cultural taboos."

"This misapplication of Bible passages is precisely what Mrs. Eddy warns against in *Insufficient Freedom*, where she predicts the most threatening danger in this century will be 'robbing the people of life and liberty under the warrant of the Scriptures.'"

The leaflet continues, "Christian Science challenges us to look beyond the material misconceptions to spiritual reality. 'Masculine, feminine, and neuter

genders are human concepts,' writes Mrs. Eddy. As gay Christian Scientists, we recognize our right to love others for who they are, and not be limited by their human, physical characteristics."

"Homosexuality is no better or worse than heterosexuality, and both will eventually fall away, just as all human conditions will."

Church officials issued a press statement in reaction to the disturbance on the grounds of the Mother Church.

A.W. Phinney, from the office of the Manager of Committees on Publication, told reporters that "society hasn't always agreed with Christian moral standards, but the standards remain. The church can't change every time a social trend changes."

According to Unitarian Universalist minister Bob Wheatley, one of the leafletters, Phinney's statement betrays his misunderstanding

Continued on page 3

Gay Student Group Loses Suit Against Texas A&M

By David Morris

COLLEGE STATION, TX — Six years after filing suit to challenge Texas A&M University's denial of their right to campus recognition, a lesbian and gay student group here has lost its first courtroom battle.

U.S. District Judge Ross Sterling ruled on May 9 that A&M was within its rights to refuse to allow Gay Student Services (GSS) to use campus facilities, holding that the organization was a social group which, like fraternities and sororities, could legally be excluded from campus.

GSS had filed suit against A&M in February 1976, charging that the university had violated the group's First Amendment rights to freedom of speech and freedom of assembly by not approving the application they had submitted the year before.

Sterling held that "social affinity" was not protected by the First Amendment.

Larry Sauer, the Houston attorney

Critics Decry 'Imbalance' In Pride Plans

By Larry Goldsmith

BOSTON — With this year's Lesbian and Gay Pride events only a week away, several Boston area activists have expressed their concern to *GCN* at what they perceive as unbalanced representation in the choice of rally speakers.

Of the eight people chosen by the Pride Committee to speak at the June 19 rally on the Boston Common, four are active in the All-Peoples' Congress (APC), a nationwide coalition of organizations and individuals called together by the Peoples' Anti-War Mobilization (PAM) to "overturn the Reagan Program of cutbacks, racism, and war." PAM, a coalition initiated by the Workers World Party, is perhaps best known for its sponsorship of the May 3, 1981 anti-war march in Washington, D.C.

Recommendations for rally performers and speakers are made to the Pride Committee by a Rally Subcommittee. According to Marsha Levine, who chairs that subcommittee, "four or five" people participated in the process of compiling a list of approximately fifteen potential speakers. The subcommittee then brought the list to the committee-at-large. Discussion and voting narrowed the list down to eight people, who will deliver short speeches in the order listed:

- **Natasha Raymond**, a member of Boston Asian Gay Men and Lesbians (BAGMAL) and the Asian Lesbian Support Organization (ALSO). Raymond, who recently moved to Boston from Detroit, is active in the All-Peoples' Congress;

- **Chris Madsen**, a former reporter for the *Christian Science Monitor* who recently lost her job after seven years at that newspaper when her employer discovered she was a lesbian;

- **Marshall Yates**, a gay man active

in the Boston chapter of Black and White Men Together (BWMT) and the All-Peoples' Congress;

- **Linda Gwizdak**, a member of the Disabled Peoples' Liberation Front and the All-Peoples' Congress;

- **Bob Duncan**, a member of the All-Peoples' Congress;

- **Eric Rofes**, a longtime Boston gay activist and writer;

- **Kate Silver**, a member of Boston Area Gay and Lesbian Youth (BAGLY); and

- **David Scondras**, a gay man who has been active in tenants' and neighborhood issues and who made an unsuccessful bid last November for a seat on the Boston City Council.

Levine told *GCN* that although none of the members of the Rally Subcommittee have connections with the APC, approximately six of the "fifteen to twenty" members of the committee-at-large are APC members.

One source told *GCN* that the APC staged "almost a coup" in influencing Pride Committee meetings. "Whether it was planned beforehand or not (the APC effort) turned out to be concerted. . . . From my understanding, it's not unlikely that that's what they intended."

But Marshall Yates denied that APC had tried to exercise an unfair influence on the Pride Committee. "We made no attempt to stack either the rally or the meetings," he told *GCN*. "When we came in on the night that the speakers were voted in, a separate committee had already brought forth the decision of speakers."

Levine said the issue of APC involvement in the Pride Committee came up during at least three separate meetings. "People were concerned that a majority of the speakers did represent the All-Peoples' Congress. However, the

Continued on page 3

ney who represented GSS, told *GCN* that A&M had offered no evidence in court that GSS was a social organization, relying instead on arguments in a post trial brief. Sauer said that should the court deny a motion for retrial he has filed, GSS will appeal Sterling's decision on the basis that GSS is not in fact a social organization.

GSS president Linda Wells said that although no fraternities or sororities are permitted at A&M, other groups that are more social and less political than GSS have been granted campus recognition. She mentioned a recently formed singles group for faculty and staff members.

Wells said GSS has survived as an organization since it was formed in 1975 despite hostility from other students. Soon after the group first applied for campus status, a large banner reading "Aggies are not queers. Beat the hell out of GSS" was hung from a dormitory window.

The hostility has continued,

Wells said. A letter she wrote to the student newspaper asking for support and pointing out that probably ten percent of the A&M student body is gay resulted in a number of irate telephone calls.

Wells told *GCN* that gay groups on other campuses have faced equally hostile environments and that GSS is determined to survive. "Aggieland is a little bit different than other places, however, and there are a lot of people around here who are real gung-ho old army and tradition," she said. "We are not looking forward to having an easy time of it. We expect a lot of flack. But we feel that if it's going to happen we're ready for it and it's worth it."

Wells said GSS desperately needs financial support to continue its legal battle. Donations may be sent to Gay Student Services, P.O. Box 8109, College Station, Texas 77844.

—filed from Boston

News Notes

quote of the week

"Since Jerry Brown and I are both middle-aged bachelors, and any right-thinking person will assume that each is a virgin, may the more immaculate win."

—Gore Vidal, who, along with Jerry Brown, is a candidate for the U.S. Senate from California. Quoted in the San Francisco *Sentinel* for May 13, 1982.

community divided

SAN FRANCISCO—Troubled recently by internal controversy, Community United Against Violence (CUAV) has lost its telephone.

According to *Bay Area Reporter (BAR)*, former CUAV head Dick Stingel had the telephone at the CUAV office disconnected on May 27 and announced at the same time the formation of a new group, UNITED-1, whose name is also CUAV's former phone number.

The CUAV telephone has been important to San Francisco gay men and lesbians for reporting homophobic violence and for obtaining assistance when they are attacked. *BAR* says Stingel's disconnecting the telephone is the latest round in a continuing battle between the founders of CUAV, most of whom have resigned, and the current officers of the group. Stingel, as one of the founders, signed for the CUAV telephone when it was originally installed.

"By his action Stingel was effective in cutting off the Gay and Lesbian community from the only service of its kind," said current CUAV co-chair Randy Stallings.

BAR reports that several victims of assault have already been denied needed help because they could not reach CUAV.

In the meantime, a new telephone number, (415) 864-3112, has been assigned to CUAV.

hustling blues

BALTIMORE — *The Gay Paper* of Baltimore reports that police here have launched a crackdown on male prostitutes.

Police posing as hustlers have reportedly been working along an 18-block stretch of Eastern Avenue, known for its hustlers, since last October and have arrested 30 prostitutes and 40 clients.

The undercover cops approach potential clients, ask what they are interested in, then arrest them when they mention a specific sex act.

According to *The Gay Paper*, the maximum penalty of a \$500 fine and a year in jail has been given many of the accused.

right on campus

LOS ANGELES — In a survey which reveals a general shift to the political right among college students, nearly half the student respondents said they support laws against homosexuality.

According to *U.S. News and World Report*, the survey, which was released on February 1 by the University of California at Los Angeles, shows 60 percent consider themselves "middle of the road," the highest percentage to adopt that label in the 15 years the survey has been conducted.

Of the nearly 300,000 freshmen at 540 colleges responding to the survey, 21.7 percent termed themselves "far left" or "liberal" as compared to 24.5 percent last year.

Forty-nine percent favor laws against gay sex.

Forty-eight percent approve of sex between people who "really like each other." Forty-three percent approve of couples living together before marriage.

Ninety-three percent of the students favor equal pay and equal job opportunities for women.

homo files

OTTAWA, Canada — A special commission's recommendation that the Royal Canadian Mounted Police (RCMP) destroy its files on lesbians and gay men and its discriminatory policies has so far not been followed.

GO Info, published by Gays of Ottawa, reports that Solicitor General Robert Kaplan has continued to offer excuses for not destroying the files. "I consider it proper to postpone [their] destruction until the possibilities of prosecution and discipline [against RCMP officers] are dealt with," Kaplan told the House of Commons last February.

A special homosexual unit in the RCMP Security Service has conducted surveillance and kept files on gay men and lesbians for years without regard to any threat to national security and has followed a "deliberate policy of discrimination" against gay people.

The specially formed McDonald Commission found last year that the RCMP had demonstrated a "deliberate policy of discrimination" toward gay people and that the Security Service showed "poor analytical capability."

Gays of Ottawa has requested that the homosexual unit be eliminated, that the files be destroyed and that the RCMP adopt a policy of non-discrimination against lesbians and gay men.

more man than the men

HOLLYWOOD — Programmers for CBS television will make changes in a program about women detectives to make the women appear more feminine.

TV Guide reports that *Cagney and Lacey* will be modified because the main characters appear "too tough, too hard and not feminine." The first change will be to replace actress Meg Foster but her co-star, Tyne Daly, will be retained because she is "less threatening."

An unidentified CBS programmer said the two women were "too harshly women's lib. The American public doesn't respond to the bra burners, the fighters, the women who insist on calling a manhole cover a people-hole cover. These women on *Cagney and Lacey* seemed more intent on fighting the system than doing police work. We perceived them as dykes."

Richard Rosenbloom, the producer of the series, said he was aware that the two women sometimes appeared to be "more man than the men" but that it was unfortunate they should be perceived as lesbians simply because they worked in a male dominated profession. Pairs of male cops on television, Rosenbloom pointed out, are perceived as buddies, not as gay men.

indicted again

BOSTON — Edward Kopacz, who was acquitted by a Middlesex County jury in March 1981 for the murder of Dale Curtis Barbre, was indicted this week on charges of giving false statements to police and obstructing a police investigation with regard to the Barbre homicide probe.

Barbre, a male hustler who was last seen alive at the Regency Bathhouse in Boston in early February 1978, was found shot to death by the side of a highway.

Middlesex Assistant District Attorney Alex Nappan told *GCN* that this indictment was brought after a recent decision by state Attorney General Francis X. Bellotti.

At his trial Kopacz freely admitted he had lied to police investigators, including Lowell cop Jim Donohue. In his defense statement, he said that the lies he offered in court came at the suggestion of Donohue, who in turn had promised that he could arrange deals on other charges outstanding against Kopacz.

Donohue admitted that he knew it is illegal for a police officer to promise special favors to a witness in exchange for false testimony.

Nappan told *GCN* that District Attorney Droney asked him to clean up some cases in which he thought false statements had been made. Nappan said he nothing about the long history of controversy surrounding the case.

When asked if the charges against Kopacz were the beginning of a renewed effort by Droney's office to harass Mark Davis and Roger Spear, whom Kopacz had implicated, Nappan denied it. When asked if Droney's office was also investigating and indicting illegal police behavior in the case, Nappan said no. Nappan also denied that the district attorney's office was still interested in solving the murder of Barbre.

endangered choice

BOSTON—A fertilized human egg would become a person in Massachusetts if an amendment being proposed for the state constitution is adopted.

The Civil Liberties Union of Massachusetts (CLUM) urges readers of its newsletter, *The Docket*, to write their state senators and representatives expressing opposition to S-1711, which would in effect eliminate Medicaid funding for abortions.

CLUM says that if the federal Constitution is amended to allow states to decide on the question of abortion rights, the passage of S-1711 would leave women in the state with no recourse in the courts.

S-1711 has been placed on the agenda of the state Constitutional Convention, which is in recess until June 12.

The address for all state legislators is the State House, Boston, MA 02133. The State House telephone number is (617) 722-2000.

pitching in for pride

BOSTON — The Boston Lesbian/Gay Pride Committee needs marshals and other volunteers for this year's march and rally.

If you can help unload equipment and set up the stage for the rally, be at the bandstand in the Common at 10:00 a.m. on Saturday, June 19. Call (617) 262-4777 beforehand to let them know you will be there.

You can also be a marshal and do other important tasks during the march. Go to Copley Square at 10:30 on the morning of the 19th and ask for Jim Anderson or Bev Fishman. Call (617) 267-9350 or (617) 731-6737 for more information on how you can help.

porcine impunity

SAN FRANCISCO — At the end of the three-year period set by the California statute of limitations, no legal action has been taken against the police officers who stormed into a Castro Street bar, beat patrons and smashed property after the White Night riots.

Despite the existence of a list of officers the police department itself believes were involved, San Francisco District Attorney Arlo Smith claimed in an April 21 announcement that his office could not identify any of the cops who participated in the assault on the Elephant Walk, which occurred in the early morning hours of May 22, 1979. The assault was in retaliation for the riots which took place at City Hall earlier in the evening after the conviction of Dan White for the murders of gay Supervisor Harvey Milk and Mayor George Moscone. White, a one-time cop, had been convicted of the relatively minor crime of manslaughter.

The riot, in which thousands of gay people participated, resulted in the destruction of 12 police cars and the hospitalization of some 60 police officers.

The San Francisco *Sentinel* quotes a letter to Smith from the Alice B. Toklas Memorial Democratic Club as saying the police department had supplied a list of the cops involved to the plaintiffs in civil suits filed against the city as a result of the incident. Depositions filed in the civil suits provide further indications of which cops took part.

Smith denied the Toklas Club's request that criminal conspiracy charges be brought against the group of police officers.

reminder of nazism

ATLANTA — Vandals broke into the local Metropolitan Community Church three times in a recent ten-day period, leaving a swastika and the misspelled word "fagot" painted on a wall, as well as damage to the rest of the building.

According to *Atlanta Gazette*, the 200-member congregation of the church is repairing the damage but will probably leave the swastika as a reminder of the incident.

Vandals used a crowbar to break through the back door of the church and painted homophobic slurs on walls and carpets, painted over wall-sized murals and filled a chalice with red paint.

Police did not respond until the third incident took place, although after the second break-in a city councillor urged more patrols in the area.

There was little support from other churches in the city although the pastor and 81 others from a Baptist church in nearby Decatur signed a petition denouncing the vandalism. "These malicious attacks are a threat to every moral and political pillar upon which democracy rests, a threat to freedom of religion and a threat to the very sanctity of life itself," the petition read.

inglorious holes

BOSTON — A *GCN* reader reports that Northeastern University police have cracked down on cruising in a popular campus tearoom.

On several occasions, he says, police carrying a Polaroid camera have demanded identification from men leaving those stalls in the tearoom which have glory holes.

Although there have apparently been no arrests in the current crackdown, a non-student was arrested in the same men's room last year and charged with trespassing.

barring racism

NEW YORK — A demonstration at a lesbian bar to protest the bar's alleged exclusion of black and Third World women has resulted in a letter of apology from the manager and a promise not to discriminate in the future.

Womanews of New York reports that about 50 women and five men demonstrated for nearly two hours in front of Bacall's on May 8 after several instances in which women of color were turned away at the door. Georgia Brooks, one of the organizers of the demonstration, said black and Third World women have also been charged higher cover than white women.

Fantasy Promotions, which manages Bacall's on women's nights, drew similar charges of racism and a similar protest in April of last year when they managed women's nights at the Electric Circus.

Women working at the door at Bacall's denied the entrance policy was discriminatory, claiming they had merely been enforcing the dress code. A letter of apology from Fantasy Promotions also stressed the dress code.

Homophobia Cost Her Job, Instructor Says

By Jil Clark

BERKELEY, CA—An Asian American lesbian feminist who claims she was guaranteed tenure by administrators at the University of California here when she was hired four years ago as a lecturer has not been rehired for the fall semester.

Merle Woo, whose teaching has been rated highly by students in the Asian American Studies Program of the Ethnic Studies Department, believes that the real reason for her firing is that administrators object to her lesbianism, her socialism and her criticism of administrative decisions which have diminished students' control over their curricula and eliminated popular courses and teachers in the department.

The ten-year-old department, which six years ago offered 55 courses, has gradually had its offerings whittled down to 33, not much more than it started with.

"It has always been an accepted part of the curricula that students in ES study the status of the department. In my classes, we analyze and criticize the patterns in AAS. We teach not only basic English skills but also the culture, arts and literature of Asian Americans, Third World people, women, workers, radicals, lesbians and gays. We offer a political analysis of American capitalism. As a socialist feminist and lesbian, I always include a feminist perspective: that racism, sexism, heterosexism and class exploitation are all interconnected. For these views I am being discriminated against."

Protest over the decision not to rehire Woo has brought together Asian Americans, feminists, lesbians and gay males and other campus activists. Among the groups officially supporting Woo and "free speech on the job" are the American Federation of Teachers local, the American Federation of State, County and Municipal Employees, Asian American Studies' Six Tutors, Berkeley Feminist Alliance, Berkeley Radical Activists for Change in Education, the California State Employees Association, *El Tecolote* newspaper, the Freedom Socialist Party, Graduate Women and Minorities Pro-

gram, Poetasumanos, Puerto Rican Students Association and the Revolutionary Workers League.

Attorneys for the American Federation of Teachers are preparing to challenge the university's "four-year rule," which was evoked as grounds for dismissing Woo.

The two-year-old rule calls for the non-renewal of untenured lecturers after they have taught for four years. Woo maintains that the rule is being used arbitrarily to discriminate against women, lesbians and gays, people of color and those who are too critical of university administrators' decisions.

Woo also says that the system-wide university administrators have left decisions about whether or not to apply the rule up to individual department heads.

Hiring and firing is done in each department by a committee of about half a dozen faculty members from that department. According to Andy Wong, who works at the Asian American Students Union, Ling Chi Wang, head of Asian American Studies, "is one of the strong faculty on the Personnel Committee of the Asian Studies Component." Wang says he did not have the choice whether to apply the rule and denies that Woo was hired as a "tenure track" lecturer. "Only certain departments have tenured lecturer positions. Asian American Studies has not been given such a position," said Wang.

Wang added that, in his opinion, Woo should challenge the rule. "The university should come up with a better way to deal with untenured lecturers and professors," he said.

However, Wang said that the rest of Woo's accusations are "political opportunism." "Her criticism of our decisions is immaterial. Her reappointment each year is entirely based on her teaching . . . She is an excellent teacher."

Wang would not comment about whether he regrets losing Woo from the staff of Asian American studies.

Wang called Woo's allegation that he is anti-lesbian

"ridiculous." "We have known all along that she is a lesbian and have reappointed her before," he said. "Check with the local gay activist groups about my record of personal involvement in lesbian and gay rights going back to Harvey Milk days. People on my staff will attest to this."

Wang, an avowed heterosexual, said that lesbians and gay men working in the California university system do not have to fear losing their jobs by being "out." However, at least two other lesbian feminist faculty members on university campuses have lost their positions this year. They allege they were fired because of their sexual orientation and their politics.

Wang declined to name any lesbians or gay men who could confirm that he has been active in the lesbian and gay male rights movement. Wang said the did not want to "further divide" the lesbian and gay community.

Graham Perry of the Gay and Lesbian Union said that in two years that he has been an activist on campus he has had no contact with Wang. "I know of no lesbians or gay men who are supporting him," he added.

Perry does not agree with Wang that lesbian and gay male teachers in the university are free to be "out." "That comment in itself shows a tremendous lack of insight into the problems faced by lesbians and gay men. I know of

only three faculty at Berkeley who are out."

"If Wang is being supportive [of lesbian and gay rights], he certainly has not been very vocal about it, which isn't much help," said Andy Wong. "Woo has been really out there about it."

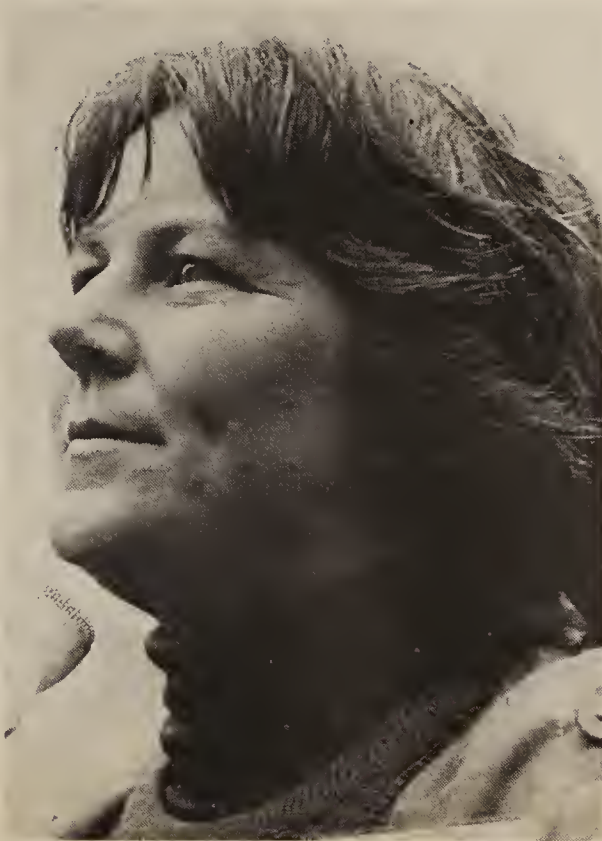
"I don't think Ling Chi [Wang] is the focal point of this case, though," Wong added. "Administrators in the chancellor's office are putting pressure on department heads to apply the rule."

A spokesperson for the chancellor refused to comment "in a personnel matter."

Ray Colvig, news officer at the Berkeley campus, said the four-year rule is imposed to "protect"

Continued on page 9

Demonstration



Chris Madsen



Susan Fleischmann

Jim Ogan

Susan Fleischmann

Continued from page 1

of homosexuality, a misunderstanding which, says Wheatley, is the root of "the problem that many [Christian] sects are having about gays."

"This is not a 'fad' that is going to change. Homosexuals have been present in Eastern and Western cultures in all times. We aren't going to go away."

Wheatley continued, "For the members of the [Christian Science] Board [of Directors] and those who are sincere in believing that homosexuals are wrong because it is a choice, they need to rethink this. Homosexuality is an orientation, not a choice."

Wheatley also criticized those responsible for the firings, which include the top officials of the Mother Church, for acting in a manner "antithetical to Christianity."

"To cut off a person's livelihood . . . flies in the face of the religious teaching to be helpful to people in their needs. Even if they do misunderstand homosex-

uality, there is no excuse for this cruelty."

Neither Madsen nor Ogan were "out" on their jobs. Their sexual orientation, according to Personnel Director Karen Gould, was brought to the attention of church officials by members of the church.

Madsen said she was told by Gould that the wife of a church employee had reported that Madsen attempted to seduce her. Madsen denies this. Her accuser's identity was never disclosed to her.

A month later Gould showed Ogan two hate-filled letters in which the author threatened to broadcast the truth about Ogan's relationship with his "roommate" to church members unless he was fired. Gould says that the letters were mailed to her office.

Confronted by Gould, Madsen said she is a lesbian. Asked about his sexual orientation, Ogan denied he is gay "because I'd just seen what happened to Chris Madsen two weeks before." Ogan said, however, that some church

officials had surmised he is gay years before "when they turned down my application for a position in a different department and mentioned in my personnel file that my sexual orientation was the reason why."

"There aren't any witchhunts for homosexuals in this church," said Phinney in response to allegations of the picketers. "There plainly isn't time or inclination for such a thing in the face of the suffering and the needs of the world today. The topics to which we are trying to bring a spiritual perspective at our annual meeting are the subject of everyone's concern."

Among the topics of general concern to which Phinney referred is the threat imposed by the international proliferation of nuclear arms. However, a lesbian who attended a session in which the nuclear threat was discussed said that only two minutes were devoted to that topic and the rest of the afternoon was taken up with a discussion of the budget and falling circulation of the *Monitor*.

Dallas Gays Say Tough Response Ends Harassment

By David Morris

DALLAS—Activists here are confident that appearances before the city council and a large rally have ended a period of increased police harassment of the patrons of gay bars.

In a city where gay demonstrations are rare, over 1,000 lesbians and gay men attended a rally on May 9 and some 200 were present at a May 12 city council meeting where four activists protested petty harassment by police in the heavily gay Oak Lawn section of the city.

Don Baker of the Dallas Gay Alliance told *GCN* that throughout the month of April police officers would enter gay bars, shine flashlights in patrons' eyes and ask for identification. There was an increase in arrests for public intoxication. Police would ask bartenders to show them the bars' licenses several times in the same evening. Pedestrians in Oak Lawn would be ticketed for jaywalking despite the fact that jaywalking is not illegal on streets where there are no traffic lights.

Baker said the incidents in April marked the third period of police harassment in the past six years and that the community's approach in the past has been to hold meetings with officials to express concern. But the approach did not work, he said, and a new approach with "more bite," which included the city council appearances and the rally, was adopted.

The result was strong support from city councillor Ricardo Medrano, whose district includes much of Oak Lawn, and a letter from Assistant City Manager Levi Davis acknowledging "an obligation to continually strive to understand the individual characteristics and needs of the gay community."

Davis' letter promised that police would no longer use paddy wagons to transport persons arrested at gay bars for public intoxication, that a continuing dialogue between the police and the gay community would be established and that all police officers would receive a memorandum informing them of the city's commitment to equal enforcement and to recognition of the lesbian and gay community as an important part of the city.

—filed from Boston

Pride Plans

Continued from page 1

speakers were also representing as individuals a diversity in the community."

Levine added that the APC members' speeches, all of which have been submitted to the Pride Committee in written form, contain little direct reference to the APC. "With the exception of one of the speakers, they nowhere mention the All-Peoples' Congress. So it's not like they are up there representing APC."

GCN asked Levine if she thought all four APC members might nonetheless share a similar political perspective. "I'll have to agree," she replied.

At a meeting on June 7, six of the rally speakers read their prepared speeches to the subcom-

mittee for approval. After all the speeches had been read, speakers were asked if anyone had objections to any of the other speeches. One source told *GCN* that Eric Rofes expressed misgivings about some of the speeches.

Contacted the following day, Rofes confirmed that report. "I was concerned that all the speeches that we heard focused on the struggle and work that we have to do as lesbians and gay men with no joy and no discussion of our community as it related to the mainstream world," Rofes said.

"No one talked about what's wonderful about the women's movement, no one talked about what's wonderful about the gay community, what wonderful things we're doing," he explained.

Levine said she hopes that next year the Boston Pride Committee can improve its selection process by adopting a committee structure similar to that in New York or San Francisco. According to Levine, pride committees in those cities use membership systems which balance votes from individuals and organizations.

Rofes, too, thinks changes are necessary in the structure of the Committee. "The way the Pride Committee is set up now in Boston," Rofes told *GCN*, "it allows the group to be taken over by a specific political faction instead of feeling that it was the responsibility of the community to make sure many political perspectives were included."

Community Voices

progressive jews and palestinian rights

Dear GCN:

I have become increasingly disturbed by the assumptions expressed in a recent collective letter to *GCN*, in an interview with Gloria Greenfield and Melanie Kaye, and in many of the selections in *Nice Jewish Girls*. This is the sentiment that anti-Zionism is anti-Semitism, and that any Jew holding an anti-Zionist position must be a self-hating Jew.

Back in 1973 and 1974 in Boston, when organizing public forums of Jewish-Israeli, Palestinian-Israeli, and Jewish-American activists we were confronted with vicious attacks by members of the J.D.L. (Jewish Defense League) who hurled similar accusations: "anti-Semites!" "Self-hating Jews!" (as well as physical threats). It is painful to see the same sentiment emerging in progressive segments of the lesbian feminist community. It is not really that surprising, however, because most of us have formed our views toward Israel and about strategies for Jewish survival based on the mainstream ideology. This widespread ideology, a reworking of twentieth century middle east history that is rarely questioned, is transmitted to us in our families, temples, Hebrew schools and the American press. Very few of us attempt to study more closely the history of Zionist movements, or primary sources from the period of the actual development of Zionism in Palestine (pre-Israeli-state).

To embark on a critical study is a painful, often agonizing experience, for most of us have emotional ties to Israel, ties of blood, family, friends. Those of us of Ashkenazi background (as I am) may have sole surviving relative(s) who dragged themselves across Europe after Hitler's devastation to settle in Israel. Others may have also watched grandparents weep in pain/joy when yet another member of the old community/shtetl was found alive after years, decades. And where is the place of reconnection of those thought lost? Israel.

And yet.

Yet some of us can not accept a strategy for survival based on the supremacy of one group of people over another in a nation-state. Even if it is the supremacy of our own people. It is important to read primary sources by early Zionist theoreticians. Both Theodore Herzl in his diaries and Ber Borochov, the "socialist" Zionist, shared similar views on how settling Zionists would deal with the indigenous population (whether in Uganda or Palestine). While they disagreed on *where* a Jewish state would be established, both agreed that a "transfer of populations" would be necessary. This policy is just as racist when carried out by Jews as when carried out by North American settlers toward Native-Americans.

Beyond theory, though, what did I learn about the actual practice? Reading from diaries of settlers of the 19-teens and 1920's I learned about their attempts to establish hegemony for Jewish produce in the agrarian market place by attacking Arab sellers, overturning their stands, destroying their produce. Later I heard first-hand about the displacement of Palestinians during 1948 from Palestinians who are now second-class citizens in Israel, or those who have emigrated to the U.S. Palestinians reported they were intimidated, evicted, threatened over the radio, and that family members were murdered and thrown down the village well. My conflicts about the establishment of the Jewish state deepened. My sense of contradiction increased after reading publications of the Israeli Commission on Civil and Human Rights were evidence of eviction, blowing up of houses, house arrests, torture of Palestinians in Occupied Territories (post-1967) was documented (from the Israeli presses!). The issue of Israel's foreign policy, such as the provision of arms and training to reactionary governments in Africa, early recognition of the Chilean junta, etc. is another can of worms.

What is most important for Jewish activists who are threatened by anti-Zionist views to realize is that many of us are unable to support Zionism because *we want to be consistent* in our principles about racism and about class society, *not* because we single Israel out as the worst example in the world. How can we condemn the hegemony/expansionism of white Amerika over Native-Americans and accept colonization if done in Israel for the benefit of the Jews? How can we struggle against racism and white-supremacy and anti-Semitism in this country but accept a state based on Jewish supremacy in Israel?

Many of us decide we can not support Zionism after careful study, thought, and painful discussions. While some anti-Zionist sentiment masks anti-Semitism, many of us hold anti-Zionist views based on study of Zionism and the middle-east, not on leftist-chic, nor Jewish self-hatred.

While I support and celebrate separate, autonomous political *movements* of oppressed minorities, my vision of the aims of these struggles is of a multi-racial, multi-national, egalitarian (classless) society. I don't believe the answer to racism against blacks in the U.S. is a separate black nationalist state in one section of the country, nor the answer to homophobia and sexism is a lesbian nation-state, nor the answer to anti-Semitism is a Jewish nation-state.

What is a responsible anti-Zionist position?

This is difficult to say in 1982. The goal of a binational state seems laughably romantic and idealistic today. While segments of the (left) Zionist movement seriously considered this in the '30s, the ascendancy of Ben Gurion and later rightist governments have pushed this notion completely out of present political discussion. (It's certainly been pushed out of mainstream political history of Zionism). Perhaps the best we can hope for and agitate for is two separate states, Israeli and Palestinian, each ensuring the supremacy of one group over the other within their respective boundaries. It is not the most cheerful prospect, but perhaps the most pragmatic at this point in history, with a binational egalitarian state in the future.

In any case we progressive Jews, in the lesbian/gay community and within the wider "straight" Jewish community, need to educate the Jewish community about the necessity for Israel to accomodate Palestinian rights. While American imperial interests may push Israel in this direction (and while some leftist Israelis privately hope this is the case) I think it is important that this pressure come from the progressive Jewish community, whether we call ourselves leftist-Zionists, socialist-Zionists, or anti-Zionists. Recognition and establishment of Palestinian rights is the only hope for true peace in Israel and the middle east.

Sincerely,
Janet M. Gottler
Medford, MA

red herrings

Dear *GCN*:

It comes as no surprise that Gina Quattrochi's letter to *GCN* regarding CSLDC was as deliberately "censored" by Gina herself as was David France's article on CSLDC. Considering that David is a member of CSLDC there was no excuse for the inaccurate information, misquotes and distortions in his (or his ghost writer's) article. One of the few accurate parts of his story were the quotes from Craig Rodwell, with whom David, of course, agrees.

What Gina failed to mention was that David was removed from the position of "technical director" when the Committee learned that he had absolutely no experience in that field. Putting an inexperienced person in such a position is, to put it mildly, foolhardy.

I am not a voting member of CSLDC but have been attending meetings over the last several weeks as a consultant to CSLDC. It is obvious that David is being used by a loose leftist "coalition" within CSLDC in their ongoing counter-

encourage gay programming

To the Gay Community:

WGBH Radio (89.7 FM) is proud to celebrate Gay Pride Week — but we need your help.

We've scheduled programs such as: LITANY FOR HUMANITY (Saturday, 19 June, 11 pm); four live call-in shows highlighting gays and the law, gays in business, gay health, and gay parents (Monday through Friday, 14-17 June, 8 pm); excerpts from the concerts of the San Francisco Gay Men's Chorus and the Bay Area Women's Brass Quartet (Friday, 18 June, 6:30 pm); and A ROSE BY ANY OTHER NAME (Saturday, 26 June, 11 pm).

We hope you will listen and enjoy — but more importantly, we hope you will *respond*.

Gay programming on 'GBH always generates a number of negative calls and letters, as well as threats of withdrawing financial support.

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1. *Call* the station at (617)492-2777 after each broadcast. And keep trying if you can't get through!
2. *Write* to WGBH-FM, 125 Western Avenue, Boston, MA 02134.
3. *Give* a token contribution in support of the programs or mention the programs the next time you do contribute.

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Thanks!
Barry Forbes
Director of Listener Support
WGBH
Boston, MA

productivity. As a leftist myself, I agree with some of their criticisms, but their tactics have been negative, naive, ill-informed and inept. Unable to make the changes they want in a constructive way due to lack of political skills, they come across as more pseudoleftist than leftist. For example, their "bombshell" prior to David's article in *GCN* was an attack on the Committee for using Tower Press, a woman owned and operated press, because there was no union bug on their printed material!

I doubt that Gina is aware of it, but Pat Bond, one of the keynote speakers chosen by CSLDC, was a real-life victim of McCarthyism. CRASH, the Lavender Left, et al. would be wise to do their homework before they start throwing red herrings.

In unity,
Katherine Davenport
New York, NY

Join the GCN



Welcome aboard to Sustainers #30-34 in our continuing effort to line up the "GCN 100" — the first one hundred individuals, groups and organizations to formally join the effort to build a financially stronger *GCN*. Our new Sustainers hail from Martha's Vineyard, Boston, Poughkeepsie, New York and Eastern Long Island.

We are launching our *GCN PRIDE DAY DRIVE* with this issue. As you are celebrating Lesbian and Gay Pride activities this month, consider sending a note of appreciation to organizations and individuals in the community whose work you have long valued and, perhaps, never taken the time to say thanks. We also encourage you to mark Lesbian and Gay Pride with a sustaining gift to *GCN*. Whether you are one person or a huge organization, if *GCN* is a wonderful and/or important part of your life and your community, consider becoming a *GCN* Sustainer.

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- If the sustainer is a *group* or *organization*, may we publish your name in our sustainer newsletter? ☐ yes ☐ no.
- Your comments are welcome; please enclose with this coupon.

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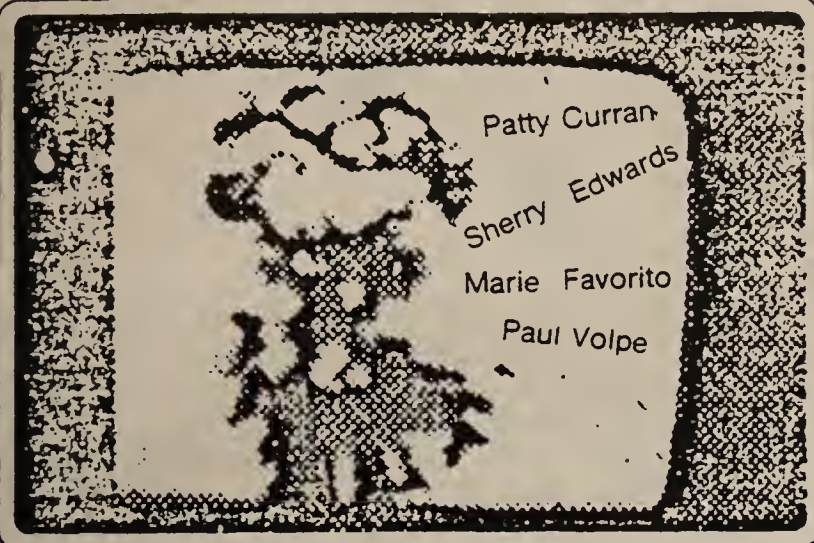
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 you at a benefit for GCN?)

82 ST N E V E N T S P R I D E



June 15

Asian Lesbian and Gay Pride

A panel discussion with three lesbians and three gay men, with questions and answers to follow. The objective of the workshop is to explore and examine the difficulties of being both Asian and lesbian/gay. Specific issues will include: Coming Out, Racism, Stereotypes, Basic Examination of Ourselves. Members of the Asian Lesbian Support Organization (ALSO) and of Boston Asian Gay Men and Lesbians (BAGMAL) will be presenting this workshop, which is also endorsed by the Lesbian and Gay Focus of the All People's Congress. Following the workshop will be a celebration party, location to be announced at workshop. The workshop will take place at the Arlington Street Church, Parish Hall from 7:30-9:30 pm. Donation, \$1.00.

Accessibility Workshop

Planning your workshop/meeting/conference or other event to be accessible for the disabled. Three speakers will discuss personal and professional experiences. Wheelchair accessible, interpreted for the hearing impaired. At the YWCA, 140 Clarendon Street, Boston. (near Copley Square), from 7:30-8:30 pm. For more information, call 262-4777.

June 19

Parade and Rally

This is our day of celebration, starting with the parade which originates from Copley Square at noon and proceeds to the Boston Common. Meet at Copley Square between 11:00 and noon.

"Women of Color" Benefit Dance

Held at the YWCA, 140 Clarendon St., Boston, from 9:00 pm to 2:00 am, this dance will benefit the "Women of Color" emergency fund for women of color in need. Julie Coles will DJ, snacks and beverages will be sold. \$4.00 donation.

Gay and Lesbian Speakers Bureau 10th Anniversary Celebration

Featuring *Pink Triangles*, the highly acclaimed, locally produced film about homophobia and gay liberation; and *See What I Say*, about Holly Near's concerts, highlights of four hearing-impaired women. \$3.00 donation to benefit the Gay and Lesbian Speakers Bureau, an educational service that provides lesbian and gay men as speakers to groups that want to know more about homosexuality in gay and lesbian lives. At Boston University's Law School Auditorium, 765 Commonwealth Ave., Boston, at 8:00 pm.

June 23

Town Meeting

This is our community's annual Town Meeting sponsored by the Lesbian and Gay Pride Committee. At Faneuil Hall at 7:30 pm, everyone welcomed!

Book Party

A book party and open discussion with Allen Young, author of *Gays Under the Cuban Revolution* will be held at Glad Day Bookstore, 22 Bromfield St., Boston, from 4:30 to 6:30. Refreshments.



June 11

Prom

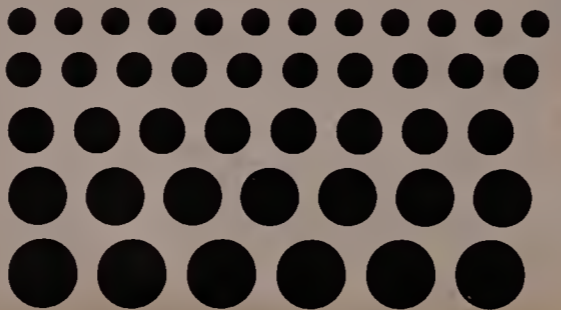
This dance is sponsored by BAGLY (Boston Alliance of Gay and Lesbian Youth) for those of us 22 or younger. It will be held at the Arlington Street Church from 7:00pm until midnight. Cold buffet provided; \$4.00 donation at the door.



June 16

Gay Youth and Adults

An open discussion of topics of mutual interest to youths and adults. Sponsored by BAGLY (Boston Area Gay and Lesbian Youth) at St. John's Evangelist Church, 35 Bowdoin St., Boston, at 7:00 pm.



June 19

Open House/Pot Luck Dinner

A pot luck dinner for lesbians and gay men sponsored by the Gay Men's Professional Group. At the Hill House, 74 Joy St., Boston, from 5:00 to 9:00 pm. \$1.00 donation.

Women's Dinner

A vegetarian spaghetti dinner sponsored by DOB (Daughters of Bilitis) at the Old Cambridge Baptist Church, 1151 Massachusetts Avenue, Cambridge. 5:30 to 8:30 pm. \$4.00 donation for non-members, \$3.00 for members, \$2.00 for children under 19.

Amethyst Women's Dance

Drug and alcohol-free dance open to all women at the Old Cambridge Baptist Church, 1151 Massachusetts Avenue, Cambridge. Child care provided, bring your own toys. \$3.50 admission (more or less).

Lesbian and Gay Disco Cruise

Come out and dance under the stars! This is a benefit for the Lesbian and Gay Pride Committee. Tickets \$10.00 in advance (available at most bars); \$12.00 at the gang plank. For ticket information call 268-6300.



June 24

Erotic Liberation Event

An open discussion of man/boy love, lesbian S/M, bisexuality and other topics of interest to lesbians, gay men, and straights. At the Arlington Street Church from 7:00 to 10:00 pm. Sponsored by Mass Open Resistance.



June 12

Exodus Center Conference

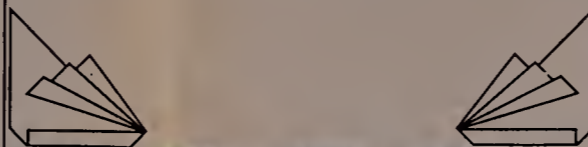
1982 conference for lesbian mothers, gay fathers, and their partners. At Andover Hall, 45 Francis Avenue, Cambridge. \$20.00 pre-registration; \$25.00 at the door; scholarships available. Conference hours are 9:00 am to 5:00 pm. Registration and pre-registrants' check-in from 9:00-9:30 am. For more information call (617) 266-0612.

Day Hike to Carter Notch

This is an easy 3.8 mile hike sponsored by the Chiltern Mountain Club. Meet at 10:00 am at the parking lot of the trailhead of the 19 mile Brodie trail. This is located on the east side of route 16 in New Hampshire, a few miles north of Pinkham Notch.

Triangle Theater

Boston's gay theater company will have a benefit performance at the Theater Loft, Boylston Street, Boston. Cash bar to benefit Lesbian and Gay Pride.



June 20

Boston Gay Men's Chorus

An afternoon choral concert of music ranging from Renaissance to pop. It will take place at the Arlington Street Church at 4:00 pm. Tickets \$2.50 in advance, \$3.00 at the door.

Solstice Dream Telling Ritual

Gather at 7:00 pm at the Cauldron Experimental Theatre, 22 Randolph St., Boston. Circle begins at 7:30pm. No one will be admitted once the circle has begun. Admission \$4.00, all women welcomed. (Off Harrison Avenue, near the Dover T Station on the Orange Line.)



June 25

Party at Cafe Berkeley

A Lesbian and Gay Pride Party will be held at Cafe Berkeley at 260 Berkeley St., Boston, from 9:00 to 11:00 pm. In the Private Room with music, wine and hors d'oeuvres. \$3.00 donation.



design: Paul Volpe

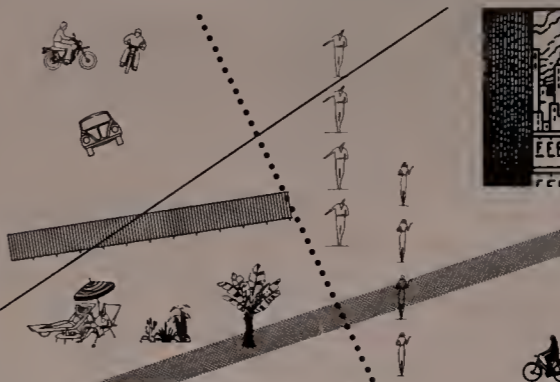
June 13

The Marquee Presents

The Marquee, 492 Massachusetts Avenue, Cambridge will sponsor a tea dance and outside patio bar-b-que from 3:00-7:00 pm to benefit Lesbian and Gay Pride.

Merrymount Music Society

Presents a concert/social in an afternoon of classical music and poetry. At the Phillip Brooks House, Harvard Yard, Cambridge. Free, bring your own refreshments.



June 17

Celebrating Our Lives

An evening of cinematic and musical entertainment sponsored by the Lesbian Task Force of NOW. This event will feature three short films from Iris Films, Inc. celebrating the various stages of lesbian lifestyles. Local singer/musician Anne Caputi will provide "music to teach our souls, music to touch our lives." At Boston University's Conference Auditorium, 775 Commonwealth Avenue, at 7:30 pm. Tickets \$5.00.

Benefit Cocktail Party

A fundraiser for the Human Rights Campaign Fund and the Campaign for Social Justice will be held at Napoleon's, 52 Piedmont St., Boston from 6:00 pm on. There will be a \$25 tax deductible fee.



June 21

Party at Napoleon's

Chiltern Mountain Club is sponsoring a party to benefit Lesbian and Gay Pride upstairs at Napoleon's, 52 Piedmont St., Boston. Disco and cash bar from 9:00 to 2:00 am. \$1.00 donation.



June 18

Faery Ball

An ecstatic dance for gay men to benefit Lesbian and Gay Pride. Costumes encouraged. "let fantasy be your guide." At the Arlington Street Church from 10:00pm to 1:00am. Tickets \$4.00 in advance at Glad Day Bookstore (22 Bromfield St., Boston); \$5.00 at the door.

Pre-March Boogie to Rock Your Socks Off

A fundraiser for the Cauldron Experimental Theatre featuring "Out of Order," a documentary of the assassination of Harvey Milk and the gay grassroots uprising-smashing of the Briggs Initiative. Music by Modern Electric and the Phantoms. At the Cauldron, 22 Randolph St., Boston, at 9:00 pm. \$4.00 to \$6.00 donation. (Near the Dover Station T on the Orange Line.) For lesbians, gay men, and their friends.



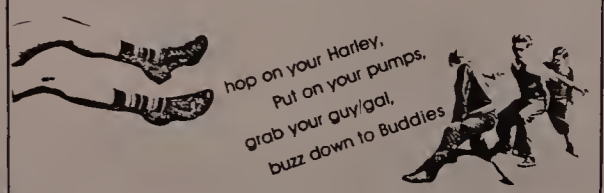
June 22

A Special Evening of Lesbian Culture

Featuring *The Mood Swings*, a lesbian theater group, will perform their original piece, "Recovery Road," about women and various addictions, including love, alcohol, chocolate and drugs; and *Straight Talk About Lesbians*, a slide/tape production by Liz Diamond, a powerful and moving exploration of lesbianism, offering a rare opportunity to experience a wide diversity of lesbians, their kids and parents talking candidly about their lives. At Somewhere, 295 Franklin St., Boston, at 7:30 pm. \$3.00 donation (more or less).

Knock Your Knees for the News

A benefit for *Gay Community News*, at Buddies, 733 Boylston St., Boston, from 9:00 'til closing. \$1 cover is donated to GCN. Raffle (\$1 per ticket, available at GCN and Buddies).



June 26

Lesbian and Gay Contra Dance

An evening of fun and dance sponsored by Lesbian and Gay Folkdancing, to be held at the Old Cambridge Baptist Church, 1151 Massachusetts Avenue, Cambridge at 8:00 pm. Live music, all dances taught, beginners welcome. \$3.00 donation.



LESBIAN & GAY PRIDE

Boston 1982

It's a nice day to be out

Saturday, June 19th

PARADE

12 noon - Copley Square
(meet at 11:00 AM)

RALLY

2 PM - Boston Common

Events

JUNE 11

Lesbian/Gay Prom

JUNE 15

Asian Lesbian/Gay Pride Seminar
Accessibility Workshop

JUNE 18

Faery Ball
Pre-March Boogie to
Rock Your Socks Off

JUNE 22

A Special Evening
of Lesbian Culture

JUNE 25

Party at Berkeley Cafe

JUNE 12

Exodus Center Conference
Day Hike to Carter Notch
Triangle Theatre Productions

JUNE 16

Gay Youths & Adults

JUNE 19

PARADE AND RALLY
Ecumenical Service
Women of Color Benefit Dance
Gay/Lesbian Speakers Bureau
10th Anniversary Celebration
GMP Open House/Pot Luck Dinner
Women's Dinner
Amethyst Women's Dance
Lesbian/Gay Disco Cruise

JUNE 23

Town Meeting
Book Party

JUNE 26

Lesbian/Gay Contre Dance

JUNE 13

Marquee Presents
Merrymount Music Society
presents a Concert - Social

JUNE 17

Celebrating Our Lives
Party at Napoleon's
Slide Show & Book Sale

JUNE 20

Boston Gay Men's Chorus
Solstice Dream - Telling Ritual

JUNE 24

Erotic Liberation Event

For more information, call the Lesbian/Gay Hotline at (617) 426-9371 (8 PM - 12 midnight)

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Joe Carey, *Art New England*

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adroitly executed, fluid and lucid."

Camille Kittrell, *Sojourner*

"...a quotable epigram per minute."

Amy Roberts, *Equal Times*

"You can't see this film without thinking that
it's never too late."

Kathy Hulthines, *Cambridge Express*

"...a wonderful antidote to the absence of
realistic portrayals of lesbians and gay men."

Cindy Patton, *Gay Community News*

"...a very touching, very honest, very timely
documentary."

Joyce Kulhawik, *WBZ-TV, Channel 4*



"It's Never Too Late" focuses on the principles
Buffy believes in: taking risks and having the
courage to be oneself. It deals with the social,
political, and personal issues in Buffy's decisions to
change careers at age 70 and to come out as a lesbian
at age 72.

Friday, June 25 and Saturday, June 26 at 7 and 8:30 pm
Sunday, June 27 at 5:30, 7, and 8:30 pm

at the MIT Film/Video Section Screening Room, 275 Mass. Ave., Cambridge
\$4 donation - Sponsored by the Boston Film/Video Foundation

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Tickets can be purchased at
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or from Chorus members.

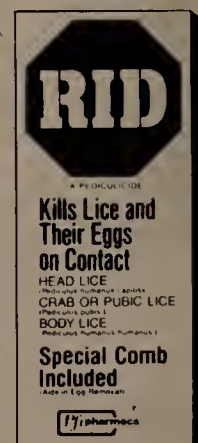
The Boston Gay Men's Chorus is a non-profit organization;
Mailing address: P.O. Box 1348, Back Bay Annex, Boston, MA 02117

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Instructor

Continued from page 3

professors and lecturers from losing their jobs after many years of service and to save money.

According to the new rules, untenured track professors may be rehired each year up to a maximum of eight years, four years longer than lecturers. This rule is inherently sex-discriminatory, said Perry, since a disproportionately large percentage of female college professors are in untenured lecturer or instructor positions. According to a study done by the National Center for Educational Statistics, between 1975 and 1978 only 9.5 percent of women college teachers were full professors.

"We in Asian American Studies are looked upon by the administration as peripheral — along with women's studies and progressive courses," said Wong. "When cuts are made, our programs are eliminated . . . I think for us to expect the university to support these courses is unrealistic. For them to do this would be contrary to their purpose: to prepare people to fit in, to be engineers and doctors."

In an editorial in the *Daily Californian* the editors called for the retention of Woo, questioned the merits of the four-year rule and emphasized the importance of having openly gay teachers.

"Just as with a black professor, a Chicano professor or a woman professor, students benefit from the exposure to different views, to different ways of life. The real world is not filled with white males; why is this university?"

The Merle Woo Defense Committee can be reached c/o Kato, 5121 Miles St., Oakland, CA, 94618, (415)824-1497.

—filed from Boston

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GCN SPECIALS

EX-GAYS

& former lesbians wanted: people who have changed (or have tried to change) their orientation from homo- to heterosexuality. Your experiences are needed for a GCN article on the subject. Please send first name and way to contact to GCN Box 655. All replies will be held in strictest confidence.

DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

JUST FOR THE RECORD...

Do you like our intimate interviews of all the people worth reading about??? Well, we get those scintillating documents by tape recording the star performers. Unfortunately, some of our recorders have mysteriously disappeared, probably gone on a tropical cruise. We would greatly appreciate it if anyone out there in Lavender Love Land could provide us with a small cassette recorder. We ain't fussy, just so long as it records and plays back and stuff like that. Please call Mike or Amy at 426-4469 if you feel like recording your affection for us. Thank you.

INTO BONDADGE???

GCN needs someone who can help us get each of our 8 volumes (50 issues each) bound. Please call Mike or Amy at 426-4469.

"FRIDAY"

Come to GCN office, 22 Bromfield St. (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

SHERRY NEEDS AD REPS

Our ad manager is putting together a national team of energetic, hardworking, highly motivated people who want to see GCN grow. If you have advertising sales experience, or want to learn, call Sherry at GCN, (617) 426-4469.

THURSDAY

GCN proofreading and correcting. No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St. and Washington St. subway stops), 2nd floor. 426-4469.

HELP!

We got the bad news from The Good News Garage. The GCN truck is sick unto death. The rust has taken over and the dyke who does local distribution is no longer willing to risk her life by driving the infamous green machine. Anyone got an extra truck they don't need??? If so, please call Mike or Amy at 426-4469.

MICROFILM READER WANTED

The GCN staff would love to be able to read its back issues on microfilm, but cannot afford to buy a film reader. If anyone has access to a used one or would like to donate one to the office, please call Mike at 426-4469.

69 cents can buy a lot of information and enjoyment. That's what it costs to send 1 lb. of bks to a lesbian or gay friend in prison. Lots of people have given us bks, now we need some money for postage. Think about it, you spend as much to buy a cup of coffee. Lesbian & Gay Prisoners Project, c/o GCN, 22 Bromfield St., Boston 02108 or 426-4469.

ORGANIZATIONS

D.O.B.

Support organization for lesbians, 1151 Mass. Ave., Camb. Old Camb Bap. Raps every Tues & Thurs 8pm, 35 pls raps 2nd Weds & last Fri, 8pm, Parents & Co-parents rap 3rd Mon, 8pm. Softball every Sun 3pm Apr-Sept, weather permitting, Magazine Field. Bimonthly magazine FOCUS \$8. Mnthly social & fundraising event. Info & office hrs 661-3633. All women invited to participate. (c)

GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

DO YOU SECRETLY LUST

After wimmin in black habits? Do you picture your soul liberally sprinkled with black specks reminding you of your venial sins? Do you feel guilty whenever you're enjoying yrself? Confess! Join ex-Catholic dykes group. Call Jill 426-4469.

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Typesetters, press operators, strippers, bindery-workers, are invited to join us in regular pot-luck meetings. Compare notes about your job — hear informal talks on occupational safety, union organizing, etc. — help work on a newsletter and other projects. For meeting times and locations call 266-6644

Socialist-Feminism Discussion Bulletin; articles on: Trends in the women's mvt, reproductive rhts, lesbian/gay liberation, community org, wking women, soc-fem theory. Available from: Solidarity, a Socialist-Feminist Network, 4360 23rd St, SF, CA 94114. \$3.95 (inc. postage). (c)

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When you're in New York, give us a call for the latest information in gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800 from noon till midnight.

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BOSTON LESBIAN/GAY CATHOLICS Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston MF 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON, 355 Boylston St., Boston, MA 02114 (c)

New women's media gp committed to lesb. education outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of interest &/or resume to Women's Educational Media, Inc., 36 Colwell Ave, Brighton, MA 02135. 367-2086 (8)

NH LAMBDA

A LESBIAN Organization. Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592, Sun, Mon, Wed 6-9 pm. A statewide organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (45)

Are you interested in forming a Gay Communal Retirement Center? Join others in the Ganymeade Society who are forming now. Write: Ganymeade Society, c/o Karl Volk, 43 Whittier Blvd., Poughkeepsie, NY 12603.

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PUBLICATIONS

FOCUS: A Journal for Lesbians, is now soliciting never-before-published essays, stories or personal histories (NO poetry) for its 7th annual prose contest. Entries should be no longer than 3,000 words and must be postmarked by August 1 to be eligible. FOCUS has first publication rights on all entries submitted. Include SASE if you wish your MS returned. Mail to: *Focus*, 1151 Massachusetts Ave., Cambridge, MA 02138.

Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746 (516) 427-1289. (12)

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PLEXUS

San Francisco Bay Area Women's Newspaper since 1974 brings you monthly feminist news, reviews, features, community forum, calendar & more. Subs are just \$8/yr; sample copy \$1. 545 Athol Ave, Oakland, CA 94606. (1/mo)

New Spring lesbian/feminist annotated booklist for \$1.00. Womansplace Bookstore, (GCN) 2401 N 32nd St, Phoenix, AZ 85008. (41-10x)

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215)382-3222. (c)

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A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

FOCUS

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TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, *Prison Memoirs of an Anarchist*).



I am interested in receiving your news-letter. I am a gay female and also would like to correspond with same. I have no relatives except a grandmother and a son, so I am in great need of someone to relate to. I enjoy reading, writing, movies and good life. Thank you. Jeanette Washington, Box C N17290, Dwight, IL 60420.

I am a 20 year old Cancer interested in corresponding with gays in all walks of life. I'd prefer versatile, fun-loving, totally gay serious-minded females but will answer all. Patricia COMMEDO, 1034 Bragg St., NC Correctional Ctr. for Women, Raleigh, NC 27610.

Would like to hear from gay females in the NC area. Female penpals from all around are welcome. Have many interests. Would like to hear from some ladies into leather. Write to Teresa HARDIN, 1034 Bragg St., Raleigh, NC 27610.

I am an Aquarius and would like someone I can relate to. I get no mail, am 4 mos. pregnant and going through this traumatic struggle; letters would ease the burden. Male or female isn't important. Thank you. Tanya Hayman, 5625, Box 180, Muncy, PA 17756.

Please run my ad for a penpal, preferably in the free world, who is looking for an honest friendship. I'm not in here for a violent crime or for stealing. This is the first time I have ever been locked up and I'm very lonely and depressed. D. Witherspoon, Box A, Alderson, WV 24910.

I am interested in writing to lesbians. If you could please send me a list of women who would be interested in writing to a woman in prison. Thank you. Brenda Leiva, W-14072, LB-337, Frontera, CA 91720.

To my dearest Henrietta, You have been my greatest inspiration. Things are going to get better. Hold on to these thoughts when all else fails. I love you. Yours always, Chrissie.

I want to write gay women and gay men. No sex letters. Just simple friendship. I like honest, open, warm people. Karen Batton, 1034 Bragg St., Raleigh, NC 27610.

Would like very much to correspond with someone. I like nature, running, books of any kind. I am just realizing that I am gay and would like someone to talk to about it. Paul BAKER, 22600, Box 30, Pendleton IN 46064.

My birth sign is Taurus. I will have a lot to talk about if you write me. Your friend, August MERKLE, 054178, Box 488, Polk City FL 33868.

Loneliness is like a loaded revolver. Someday it might destroy you. I would like to keep getting your fine newspaper and be put in your prisoners' penpal section. LaVerne E. KIMBLE, 159347, Box 500, Ionia MI 48846.

Irish man seeking new friends and possible relationship. I like chess, art, football, travel, a lush rain. Ken CANFIELD, 83632, Star Rt. B, Box 220, Hominy OK 74035.

Would like to correspond with a young man to be my partner in show business. My name was Bongo the Clown, also the Human Seal. I hope to be out soon from here. In some states my crime would not have been a crime. I was entrapped. Marvin MATTHOW, Box 307, Beacon NY 12508.



TO ALL PRISONERS GETTING GCN! IF YOU DIDN'T ANSWER OUR LETTER SENT IN JANUARY ABOUT WHETHER YOU ARE GETTING GCN OR NOT (MAYBE BECAUSE THE GUARDS DIDN'T GIVE IT TO YOU), WRITE NOW (!!!) TO THE PRISONER PROJECT AND LET US KNOW IF YOU'RE GETTING IT! OTHERWISE IT WILL STOP COMING, BECAUSE WE'LL ASSUME YOU'RE NOT GETTING IT. WRITE: PRISONER PROJECT, GCN, 22 BROMFIELD ST., BOSTON, MA 02108.



The prison officials here don't understand gays or bisexuals. It would be fantastic to meet and write to others who do understand. My physical activities include jogging, swimming and boxing for fitness. I enjoy reading, writing poetry and music of various sorts. Anthony COOTZ, 15995, Box 14 Unit 7, Boise ID 83707.

I look for that one special friend with hunger, not for someone to kill the hours, but for someone who help the hours live. In the dew of little things the heart finds its morning and is refreshed. Marshall DRAWDY, E-001820-G, Box 158, Lowell FL 32663.

I would like to continue receiving GCN so please keep sending it, okay? It's lonely here and I really enjoyed your letter. Write me if you have time. Donald J. BURKS, 53185-065, Box 1000, Oxford WI 53952.

I am a prisoner at Colorado State Hospital. Even though I'm considered a patient, I am actually a prisoner. A friend here gave me your address, but unfortunately I cannot communicate with him or share his reading material unless it's "on the sneaks". I am not a good talker, but anyway how about it? Roger PETTIT, 1600 W. 24th St., Ward F-10, Pueblo CO 81003.

These prisoners are looking for people: Terry HALL, 141 LLCC, Box 6, LaGrange, KY 40031. Rocky WAGNER, 11253, Box 41, Michigan City, IN 46360. Eugene GROVER, Box 518 #210, Zephyrhills, FL 33599. Robert GULLI, 16570, Box 7000, Carson City, NV 89701. Larry TAYLOR, 165-147, Box 45699, Lucasville, OH 45699. Bruce DOMINICK, 157-858, Box 69, London, OH 43140.

Prisoners Seeking Friends

NOTE TO PEOPLE WHO WRITE PRISONERS: If you get no response (rare) from writing one of the prisoners, it may be because he/she has been moved to another prison (and they don't usually forward mail!). One of prisons' main ways to destroy attempts by prisoners to defend themselves with lawsuits and to form "unions" and social support networks generally is to keep moving the "troublemakers" (the type that read GCN, for example) from one prison to another. It is also a form of punishment for activism to move them away from where their families and friends live.

I'm a prisoner serving time for bad checks, would like to correspond with someone in the Gay community. I'm lonely, athletic, intelligent and my hobbies include sports, sailing, tennis, reading. I'm 5'10", weigh 156 lbs., black hair, green eyes, clear tanned complexion. If you care, please write. Robert Watson #051855, Room G-528, Box 158, Lowell, FL 32663.

Would like to correspond with sincere person in hopes of forming a real close relationship. Joseph Ryan #035664, APC 1 #1209, P.O. Box 1100, Avon Park, FL 33825.

Incarcerated male seeking wholesome correspondence with a transsexual. Send photo. Will answer all letters. William Sarmiento #80-c-617, Box 149, Attica, NY 14911.

I'm enflamed with a desperate need to exchange thoughts and ideas with any person who desires to share their time and intelligence to a cause of worth and meaning. To me, the need to share mature affections is basic with all people whether rich or poor or young or old. Without someone to cherish, whether it be for whatever reason, true happiness in being is but an unreal illusion without either tone nor flavor. Anthony L. Wilson #138-648, P.O. Box 45699, Lucasville, OH 45699-0001.

I'm in a college program here in prison, trying to better myself. I will answer all responses to this ad promptly. I'm very lonely born in May of 1949, please write to me. James DUDLEY 146622, Box 5500, Chillicothe, OH 45601.

I'm a gay male who is seeking correspondence from someone who is sensitive and understanding of my situation. Would appreciate photos if possible. L. Kai Walker-Johnson, 12304-008 BLDG. #A-11, P.O. Box 1000, Seagoville, TX 75159.

I am in prison, gay, and I'm lonely. I don't treat this matter lightly because it is not to be treated lightly. I will write to anyone that wants to write back. I'm 6'1", weigh 165, brown hair, hazel eyes; enjoy reading, writing but not arithmetic. I love drawing and sketching. I find that I enjoy surrealist art. I read SCI-Fi, adventures and mystery novels. I like all different types of music, except disco and a lot of the country music. I enjoy sports (because I like to take care of my body) and I am asking you to write to me. Thank You. David L. Van Dusen #073800, P.O. Box 1100 Slot #1549, Avon Park, FL 33825.

Need someone to write to. Very lonely. I am 26, 5'7" looking for very special friend. Anthony Lee C42862 P2-106, P.O. Box 2000, Vacaville, CA 95969.

I am doing 5 years in Nevada Dept. of Prison and just started it. I'm interested in writing to some cuties while I'm in here. Are you ready for me? Ronald Bob Dixon #16773, P.O. Box 607-N.N.C.C.-Unit 2, Carson City, NV 89701.

Lonely loving Latin Male looking for that special someone to stop these nights alone. Please write: Johnny Gonzales, P.O. Box B-79330, Represa, CA 95671.

I'm 5'9" tall, I have brown hair and blue eyes. My weight is 170 pounds. I need the help of a caring person, one who will not desert me in time of stress. I would very much appreciate letters from sincere people who have the capacity to give as well as receive. Jesty Trahan, P.M.B. #89191 Camp AC/B-13, Angola, LA 70712.



Calendar

NEW LINK IN LESBIAN HISTORY SCOTLAND. Scientists report that mysterious 'Hessie' may be first water sport lesbian. Her rare appearances may be due to rifts with vanilla monsters.

Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; basketball 236-1914.

weekly events sunday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 2 to 5pm at St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Boston, MA — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

Boston, MA — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Keene, NH — Potlucks and other fun get-togethers for lesbians. First Suns. (2pm) and third Tues or Wed (6pm). Info: Keene Kiondykes, Box 261, Gilsum NH 03448.

Concord, NH — Concord Area gay Youth, support group for youth 16-22, rap session and social time. Carpools & counseling available. Info: Scott or Joe 224-6931.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Carlton 486-8177. All are invited.

coming events

BOSTON LESBIAN/GAY PRIDE CALENDAR WILL BE IN THE CENTER SPREAD OF NEXT WEEK'S GCN. EAT IT UP!

WGBH (FM 90) is airing a series of programs on gay issues this month (Sat eves, 11pm): 5th-Immigration laws and gay people; 12th-Family Protection Act; 19th-Employment discrimination. Also there will be four LIVE call-in programs at 8pm each of the following nights: 14 mon-Gays and the law; 15 Tues-Open for business; 16 wed-The healthy homosexual; 17 Thurs-When mom or dad is gay.

Boston, MA — A window display for Lesbian/Gay Pride Week will be in the window of Blacksmith: Another Edition, 865 Boylston St.

june 13 sun

Cambridge, MA — Merrymount Music Society concert-social; free, with food contributions welcome. Phillips Brooks House, Harvard Yard, 8pm. Info: 742-7997, 236-4888, or 266-9423.

Boston, MA — DC CURRENT plays at Somewhere, 295 Franklin St., 4-8pm

Boston, MA — Channel 56 TV's *Cambridge... USA* will host lesbian and gay speakers and show scenes from *Pink Triangles* and *It's Never Too Late: A Portrait of Buffy*, 11:30pm.

14 mon

Boston, MA — Lesbian and Gay Pride committee meeting, 131 Clarendon St., Copley Square, 7pm. Info: 262-4777 or 731-6736.

Boston, MA — WGBH Radio (FM 90) has a week of call-in shows on gay issues. Tonight, "Gays and the Law," 8pm.

Orono, ME — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

Orleans, MA — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614, Orleans, MA 02653.

Northern VUNH: League of Gays (LOGS) meets third Sun. Info: (802) 626-3618 or write: Box 703, St. Johnsbury, VT 05819

Central VT — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre, 05641.

monday

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

Nashua, NH — Nashua Area Gays meet 8pm. Info: Tony 888-7933, or write: Nashua Area Gays, Box 3472, Nashua 03061.

tuesday

Boston, MA — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

Brettleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

wednesday

Boston, MA — Fathers in Transition, a conservative group of gay/bi fathers, meets every Wed. for friendship and support. Info: Gay Fathers, c/o Box 6, GCN, 22 Bromfield, Boston 02108.

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY): New person's meeting 6-7pm; General meeting and group discussion 7-9pm. Youth 22 and under. St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

15 tues

Boston, MA — Chiltern Mountain Club executive committee meeting. Call 266-2367 for more details.

Boston, MA — Boston Accessibility Workshop. Speakers will talk about creating contact with the disabled community. Wheelchair accessible and interpreted for the hearing impaired. \$1.00 donation. YWCA, 140 Clarendon St., Copley Square. Info (voice only) 262-4777.

Boston, MA — WGBH (90 FM) call-in: "Open for Business," 8pm.

16 wed

Cambridge, MA — Cambridge Women's Center discussion group: "Bisexuality," 46 Pleasant St., off Central Square; 8pm. Info: 354-8807.

Boston, MA — WGBH (90 FM) call-in: "The Healthy Homosexual," 8pm

17 thurs

Boston, MA — Chiltern Mountain Club Gay Pride benefit party: Chiltern slides, piano bar, dancing. \$1.00. The Napoleon Club, 52 Piedmont St., 9pm-2am.

Boston, MA — Rare Book Sale and Slide Show; lesbian and gay male "trash" paperbacks from the '50s and '60s for sale; plus "Lesbians in Fiction" slide show. Somewhere, 295 Franklin St., 7:30-9pm. \$1.00 donation.

Cambridge, MA — *Pink Triangles*, a film, as part of a forum on homophobia, gay liberation and the anti-militarist movement, with Cathy Hoffman presenting. Mobilization for Survival, 13 Sellers St., Central Square. 7:30pm. Call 354-0008 for childcare.

Boston, MA — Boston Gay Men's Chorus meets every Wed. 8:45-9pm. Community Music Ctr, 48 Warren Ave. (So.End) Info: 625-3247.

Nashua, NH — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs. of each month. 7pm. Business meetings on first Sats. 5pm. Info: (603) 889-1416.

Bridgewater, MA — South Shore Gay and Lesbian Alliance meets Weds. Info: 586-1503.

Hartford, CT — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

Cambridge, MA — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old: Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Hyannis, MA — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Augusta, ME — Gay/Lesbian AA (Alcoholics Anonymous) meeting. All Souls Unitarian Church, 11 King St. 8pm. Open to all.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247

Hempden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US FOLKS!). COME HELP PROOF-READ. BEGINS 6-ISH. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4469.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

Somerville, MA — TV/TS Peer Support Group meets at the Gender Clinic. 7:15-9:15. Info: Martha 666-8280.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Boston, MA — TV program, see June 13. This showing is at 10am.

Boston, MA — WGBH (90 FM) call-in: "When Mom or Dad is Gay," 8pm.

Boston, MA — GCN proofreading, see Thursdays, above, for details.

Boston, MA — "Celebrating Our Lives," music with Anne Caputi and films marking the 5th anniversary of the NOW Lesbian Rights Task Force. Boston University Conference Auditorium, 775 Comm. Ave., 7:30pm. Tix from New Words Bookstore, Cambridge; LRTF members, or at the door: \$5.00.

18 fri

Boston, MA — Local poets will read at Glad Day Book Shop, 22 Bromfield St., 8pm. The reading will be recorded by WGBH radio and broadcast on Saturday, June 26 at 11pm on FM 90.

Fundy Park, ME — Fundy Park Lark, a weekend of camping, hiking, bird-watching, etc., sponsored by Fredrickton Lesbians and Gay Men. For details call Hal Hinds at (506) 457-2156.

Boston, MA — "Music by Modern Electrics and the Phantoms," Cauldron Experimental Theatre, 22 Randolph St. \$4-6 Benefit for the Cauldron and a Harvey Milk/Briggs Initiative documentary. 542-8575.

Boston, MA — Broadcast of the San Francisco Gay Men's Chorus and Bay Area Women's Brass Quartet, recorded at the Boston Opera House, June 1981. WGBH (FM 90), 6:30pm.

Boston, MA — GCN paper send-out, see Friday above, for details.

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center. 355 Boylston St

Boston, MA — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

New London, CT — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

friday

Boston, MA — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hiff Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

Concord, NH — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

saturday

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).



Loch Ness monster

19 sat

Cambridge, MA — Gays at MIT present a Gay Pride dance, 2nd floor, Student Center, MIT, 84 Mass. Ave. \$2.00. 9pm-1am.

Boston, MA — "A Rose By Any Other Name," lesbian and gay poets from New England read from their own romantic work on WGBH radio (90 FM), 11pm.

Boston, MA — Gay Professional Men's Group meets at 11:30am at the Copley Square fountain. Also after march party whether you've marched or not, Hill House, 74 Joy St., Beacon Hill. 4-7pm.

Boston, MA — Boston Gay and Lesbian speakers Bureau tenth anniversary birthday party. Showing of *Pink Triangles* and film of hearing impaired women and Holly Near concerts, followed by refreshments, music and dancing. Wheelchair accessible, films interpreted for the hearing impaired. Boston University Law School Auditorium, 765 Comm. Ave. \$3.00 donation. 354-0133.

20 sun

Boston, MA — Chiltern Mountain Club Cape Cod bike trip. Call Vince at (617) 255-1081 or Matthew at (617) 398-8258 for details.

Sandwich, MA — Lesbians Outdoors day trip to Sandy Neck Beach. Info: 484-3864, 864-5595 or 666-5697.

Boston, MA — Lesbian Pride Dance Benefit for *Second Wave Magazine*. Somewhere, 295 Franklin St. Maxine Perchuk sings from 8-9pm. \$12.50, 8pm-midnight.

21 mon

Cambridge, MA — Parents and co-parents, sponsored by DOB. Old Cambridge Baptist Church, 1151 Mass. Ave., Harvard Square. 8pm. All women invited.

The deadline for Calendar items is Tuesday at noon for the following issue.